

February 15, 1936



The Living Church

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hands as Simon the
Just took the Child JESUS
into his arms to carry Him
and kiss Him

Thomas à Kempis



Lenten Book Number

FORTHCOMING MOREHOUSE PUBLICATIONS

■ *Ready February 17th*

A Catholic Looks at His World

By the Rev. Canon

BERNARD IDDINGS BELL, D.D.

Based upon a series of lectures delivered at the Autumn School of Sociology of the Catholic Congress at Adelynrood Retreat House, September, 1935; and at the Yarnall Memorial Foundation, St. Clement's Church, Philadelphia, January, 1936. After defining the Catholic point of view, the author shows how the Catholic looks at the State, at the Economic Problem, and at the Church, and finally points out the differences between Secularism and Catholicism. **\$1.25**

■ *Ready February 24th*

An Outline of the Prayer Book

By the Rt. Rev. FRANK E. WILSON, D.D.

Another booklet in the "Outline" Series by Bishop Wilson. The history and development of the Prayer Book and the various Offices contained therein briefly but clearly set forth under the chapter headings of: Worship of God—Early Liturgies—The English Prayer Book—American Prayer Book—The Church Kalendar—Choir Offices—The Holy Communion—Other Services—The Psalter—The Ordinal—Additional Services.

25 cts. each; **\$2.40 a dozen**

■ *Ready March 2^d*

We Beheld His Glory

By NICHOLAS ARSENIIEV, Dr.Phil.

Translated from the German by
Mary Anita Ewer, Ph.D.

The sub-title of this book is "The Primitive Christian Message and Present-Day Religious Trends." The author discusses the German Youth Movement; the Phenomena of Modern Protestant Theology; the Johannine "Vision of Glory" in the Eastern Church; the Incarnation-theology in modern Anglicanism; the German High Church Movement; modern Roman Catholic thought, particularly in Germany; and the Ecumenical Movement. **\$3.00**

■ *Ready March 16th*

Talks on the Prayer Book Gospels

By the Rev. FRANCIS G. BURGESS

Appreciative readers of *The Romance of the Book of Common Prayer* will welcome this new and equally interesting work. With a keen sense for the picturesque, and an unusual ability to compress much into a few words, the author has given us a series of memorable pen pictures of the Gospels for the Sundays and Saints' Days of the Christian Year. This will be a most helpful book for the clergy, Church School teachers, and superintendents. **\$2.00**

■ *Ready March 23^d*

The Gifts of the Holy Ghost

By the Rev. FRANK H. HALLOCK, S.T.D.

This is an attempt to revive interest in a too often neglected subject—one which the author stresses as vitally important. It consists of nine chapters; two introductory on The Work of the Holy Ghost in the Church of Today and on The Holy Ghost and Confirming, the remaining seven treating of the Gifts in detail. The method of treatment is devotional, doctrinal, and practical. A book which will have a special appeal to the clergy.

Probable price, **\$1.75**

■ *Ready March 30th*

Christianity in Thought and Practice

By the Most Rev. and Rt. Hon.

WILLIAM TEMPLE, D.C.L.

Archbishop of York and Primate of England

Archbishop Temple, widely recognized as one of the greatest thinkers and writers in the Anglican communion today, delivered this series of lectures at the University of Chicago under the auspices of the Moody Foundation. The subjects are: The Relation Between Philosophy and Religion, Personality in Theology and Ethics, and Christian Ethics in Application to Individuals and to Groups. **\$1.50**

POSTAGE ADDITIONAL

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF }...Associate Editors
 ELIZABETH MCCrackEN }
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 ELIZABETH MCCrackEN.....Devotional Editor
 ELIZABETH MCCrackEN.....Literary Editor
 ADA LOARING-CLARK.....Woman's Editor
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Church Calendar



FEBRUARY

- 16. Sexagesima Sunday.
- 23. Quinquagesima Sunday.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 29. (Saturday.)

MARCH

- 1. First Sunday in Lent.
- 4, 6, 7. Ember Days.
- 8. Second Sunday in Lent.
- 15. Third Sunday in Lent.
- 22. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Wednesday.)
- 29. Fifth (Passion) Sunday in Lent.
- 31. (Tuesday.)

CALENDAR OF COMING EVENTS

FEBRUARY

- 20. Consecration of the Very Rev. Leopold Kroll to be Bishop of Liberia.
- 22. Convocation of the Panama Canal Zone.
- 24. Consecration of the Rev. Vedder Van Dyck to be Bishop of Vermont.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 24. St. Clement's, New York City.
- St. Andrew's, Baltimore, Md.
- 25. St. James', Watkins Glen, N. Y.
- 26. Nativity, Bridgeport, Conn.
- 27. Convent St. John Baptist, Ralston, N. J.
- 28. St. Anthony's, Hackensack, N. J.
- 29. St. Mary the Virgin, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

BULL, REV. ROBERT LEE, formerly curate at Trinity Church, Boston, Mass.; is rector of Trinity Church, Elizabeth, N. J. Address, 14 Hazard Place.

CARTER, REV. HAROLD R., formerly rector of St. Peter's Church, Manton, R. I.; is in charge of St. Thomas' Church, Providence, R. I.

CHARLTON, REV. CHARLES M., formerly in charge of All Saints' Mission, East Lynn, Mass.; is rector of St. Mark's Church, Dorchester, Boston, Mass. Address, 73 Columbia Road.

DENTAN, REV. ROBERT C., formerly in charge of St. John's Church, Donora, Pa. (P.); to be rector of St. John's Church, New Haven, Conn. Effective March 1st.

GIBBS, REV. GEORGE L., formerly locum tenens of Ascension Mission, Rhawnhurst, Philadelphia, Pa.; is now priest in charge. Address, 1908 Standwood St.

HAYDEN, REV. T. JEROME, formerly curate at St. Augustine's Chapel of Trinity Parish, New York City; is rector of the Church of St. Uriel the Archangel, Sea Girt, N. J.

HENNESSY, REV. HAROLD G., formerly rector of the Church of the Holy Cross, Paris, Texas (Dal.); to be vicar of St. Luke's Church, Chickasha, Okla.

SCOTT, REV. JOHN F., formerly rector of St. Paul's Church, Columbus, Ohio (S.O.); is rector of All Saints' Church, Pasadena, Calif. (L.A.). Address, 132 N. Euclid Ave.

SUTTON, REV. FRED PERRY, formerly assistant at Christ Church, Trenton, N. J.; is rector of St. Luke's Church, Westville, N. J. Address, 302 Highland Ave.

NEW ADDRESS

BOWDEN, REV. HENRY J. C., formerly 454 Felton Dr., N.E.; 135 Ashby St., N.W., Atlanta, Ga.

RESIGNATION

POLAND, REV. JOHN C., as rector of Emmanuel Church, Braintree, Mass.

ORDINATIONS

PRIEST

NEWARK—The Rev. WILLIAM JAMES ALBERTS was advanced to the priesthood by Bishop Washburn of Newark in Grace Church, Newark, N. J., February 8th. The presenters were the Rev. Cranston Brenton, and the Rev. Oliver Shaw Newell. The Rev. Dr. Granville M. Williams, S.S.J.E., preached the sermon. The Rev. Fr. Alberts is assistant at Grace Church with address at 850 Broad St., Newark, N. J.

DEACON

VIRGINIA—FREDERICK GRIFFITH was ordained to the diaconate by Bishop Goodwin, Coadjutor of Virginia, in Hague Chapel in Cople Parish, Westmoreland County, January 25th, and is assistant to the Rev. W. F. Allison of Brandy Station. The Rev. J. Jaquelin Ambler preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., New York and Milwaukee.)

ABINGDON PRESS, New York City:

The Fatherly Rule of God. By Alfred E. Garvie. \$1.25.

A Grain of Wheat. By Toyohiko Kagawa. Illustrated. Translated by Marion R. Draper. Edited by Glenn Frank. \$1.00.

A Portrait of Peter. By J. Alexander Findlay. \$1.25.

Why Do Men Suffer? By Leslie D. Weatherhead. \$1.25.

THE ASSOCIATED PUBLISHERS, INC., Washington, D. C.:

Negro History in Thirteen Plays. By Willis Richardson and May Miller. \$3.25.

The Story of the Negro Retold. By Carter Godwin Woodson. \$2.15.

ASSOCIATION PRESS, New York City:

Youth's Work in the New World. By T. Otto Nall. \$1.75.

BANKS UPSHAW AND COMPANY, Dallas, Tex.:

Satanta. By Clarence Wharton. Illustrated. \$2.00.

THE BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

Pain and the Providence of God. By M. C. D'Arcy, S.J. \$1.35.

(Continued on page 223)

EASTER, 1936

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ATLANTIC CITY

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

In Justice to Fr. Dodd

TO THE EDITOR: In justice to the Rev. Neal Dodd, comment should be made on the newspaper item quoted in Through the Editor's Window in the January 25th issue of THE LIVING CHURCH. Fr. Dodd did not eulogize the late John Gilbert. He read those portions of the burial office that he thought would be appropriate under the conditions. He made no address.

A number of persons connected with the motion picture industry look to Fr. Dodd for counsel and help; the late Mr. Gilbert, whose career of late years had been a troubled one, was of this number. With no thought of signifying approval of the late actor's domestic affairs, Fr. Dodd was continuing at the end of life those unselfish ministrations which he always gives to needy souls. I

should be sorry if an entirely erroneous and sentimental newspaper statement were to reflect on the judgment of so loyal and faithful a priest of the Church as the rector of the Church of St. Mary of the Angels, Hollywood.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.

Cathedral House, Los Angeles.

WE REGRET any injustice we may have inadvertently done to Fr. Dodd, whom we know to be a faithful priest and pastor.—
THE EDITOR.

"The First Precept of the Church"

TO THE EDITOR: The article by the Rev. W. M. Hay, entitled, The First Precept of the Church, and published in your

issue of January 25th, strikes me as the best thing I have seen in years on the proper and normal use of Sunday by Church people. If many people felt as I do about it, they would plead for its issuance as a separate leaflet. I could use 100 copies as enclosures in my ordinary correspondence. It ought to be given to every member of a confirmation class. I should think that the leaders of the Forward Movement would seize on it with avidity. But in any case, such a "gem of purest ray serene" should not be allowed to sink into "the dark, unfathomed caves" of back files of THE LIVING CHURCH. Please do something about it.

St. Martin's House, WILLIAM C. STURGIS.
Bernardsville, N. J.

Do other readers want this article reprinted? If we receive conditional orders for 2,000 or 3,000 reprints, we shall be able to supply them at a reasonable price.—
THE EDITOR.

The Church Unity Octave Council

TO THE EDITOR: Inasmuch as you listed my name as a member of the American committee of the Church Unity Octave Council in THE LIVING CHURCH of January 4th, I would be grateful if you would now accord this letter space in your correspondence columns.

My name went on that committee at the request of my superior because the secretary of the council desired representation from my community. *Of my own accord*, however, I resigned from the committee on January 3d. While in complete sympathy with the object of the octave of prayer for the corporate reunion of Christendom, I did feel entirely out of sympathy with the methods of the council, and with the intemperate and uncharitable tone of its printed appeal which was given such wide publicity in the secular and religious press, but which I had never seen until I read it in the New York Times of December 26th.

In spite of my desire to keep out of print, I would now like to give wider notice of my resignation. This seems particularly necessary at this time because the secretariat of the council still continues the use of my name on its letterheads, although I requested them in my letter of resignation to delete it. The names of at least eight other persons who have since resigned from the committee continue to appear on the letterheads, too. . . .

OLIVER B. DALE, S.S.J.E.,

San Francisco. Provincial.

St. Matthias' Day

TO THE EDITOR: May one remind Mr. Fleming that the 24th of February in Leap Year is not "the 7th of the Kalends of March," which is the 23d as in common years? The 24th is the "double-sixth" of the Kalends. The common post-Reformation practice of celebrating St. Matthias' Day always on the 24th, leap year or not, appears therefore to do no particular violence to the Julian calendar; and it certainly is more readily "understood of the people."

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

For the Late King

TO THE EDITOR: May I, through the columns of your paper, thank the rectors and vestries of the many churches who have planned and held memorial services for King George V?

It has been a wonderful experience to participate in these services, and to feel the sympathetic understanding for the British in their time of sorrow.

MARIE G. (MRS. NEWBURY F.) READ,
New York. A British Woman.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
E. P., Instruction, and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, FEBRUARY 15, 1936

No. 7

EDITORIALS & COMMENTS

"I Wish Church People Would Read"

IT IS a curious fact that, while members of the Episcopal Church are regarded by publishers generally as a "reading group," we should so often hear, within the borders of the Church, the exclamation: "I wish Church people would read!" Sometimes the wish is general, sometimes it is particular; but always it is ardent. The feeling that prompts it is the confusion, not to say actual harm, that results just because Church people generally have *not* read certain things. Whenever any course of action is taken by General Convention or the National Council, a province or a diocese or even a parish, there is invariably heard above the resultant tumult of discussion the cry: "I wish Church people would read!"

Read what? The answer is plain: the books, reports, articles, and editorials on the subject at issue which would extend their knowledge of the questions involved and thus clarify their thinking and tend to make their judgments more nearly right. We need not say that many Church people do read. The very ones who make a practice of reading on every matter of vital interest to the Church and to themselves as Church people are, paradoxically, the ones who desire to read more, who declare that more reading is absolutely essential to them. Most Church people read "to a certain extent"; they need to read to a far greater extent.

A good rule is to read at least two good things on every subject of real moment; one of these should be a book, the other might well be a report or even an article of real merit. How find out which these two good things are? Again the answer is plain: inquire of the experts who have aroused interest in the subject. They are always ready and willing to help along this line; moreover, they are able, for they have read the material themselves and know how to evaluate it.

But frequently the advice of a specialist is not needed. For example, many otherwise well-informed Church people have the vaguest ideas about the history of their own Church, whether in the early centuries or since the Reformation. They do not require a professor of ecclesiastical history to suggest books; their own rectors can tell them what to read. It is astonishing that so few Church people consult their rectors about their reading, even when they apply to them freely for

counsel on almost every other problem. Yet one of the very things these rectors learned—or should have learned—in their seminaries was the necessity of systematic reading.

OCCASIONALLY we hear some one wish that Church people would read a particular book. Several bishops, when asked to recommend books for Lenten reading, declared that they wished Church people would read the Bible. The Forward Movement is doing a great work in helping Church people to return to the regular reading of the Bible which distinguished their forefathers. Indeed, this is one of its most remarkable achievements. Other bishops have wished that Church people would read the Prayer Book.

Not so frequently but still with real urgency some one wishes that Church people would read the Constitution and Canons of the Church. It would seem that only a small remnant of Church people do. So many of them say that they cannot "get at a copy." From their tone of voice, one would almost be obliged to conclude that the only copies available in the land are in the Morgan Library in New York City or the Huntington Library in Pasadena, California, and to be seen at rare intervals as a special privilege. Church people, coming to an editor of a Church paper to ask where a copy of the Constitution and Canons may be found, are surprised by the reply: "On that table."

"I wish Church people would read!" One learned Churchman who said this added: "Yes, I *do* wish they would—including *this* Church person!" He felt that he did not read as he should, except in connection with his own specialty. And he was kind enough to say further that he looked forward eagerly to the lists of books for Lenten reading in the Lenten Book Number of *THE LIVING CHURCH* for guidance in his reading, not only for this Lent but also for the weeks following. He could recommend books in his own field; but he needed help in selecting material for his reading along other lines.

We venture to believe that most Church people feel as does this learned man. They wish to read more, and they wish to read to good purpose. So we recommend our lists to all Church people who are wont to exclaim: "I wish Church people would

read—including *this* Church person!" We would suggest also that they buy at least one or two of the books on the lists to add to their own libraries. The more books Church people—or any others—own, the more they will wish to own, as well as read. Lent is a fine time to make or to strengthen the observance of this good rule.

Well Done

IT IS with pleasure that we publish a sketch by Mr. S. H. Warnock of the splendid work done during the past four years by one of our associate editors, Mr. Clinton Rogers Woodruff, as Director of Public Welfare of the city of Philadelphia. Mr. Woodruff is a loyal and devoted Catholic Churchman who believes that the Christian religion is not simply something to be professed on Sunday but a dynamic to govern one's activity in every sphere of life. Because of this he has been able to apply a unifying motive and purpose to the work of looking after the poor, the prisoners, the sick, and the underprivileged in a great city, and has been able to lift this work from a plane of humanitarian social service to one of consecrated service to Almighty God. We are sure that the members of THE LIVING CHURCH FAMILY will gladly join with the citizens of Philadelphia in honoring Mr. Woodruff on his well-earned retirement.

The Evangelical-Reformed "Messenger"

IN JUNE, 1934, two large Protestant denominations of similar background were united to form the Evangelical and Reformed Church. That unity is signalized this month by the publication of the first number of the *Messenger*, a weekly journal that continues the English periodicals of the uniting groups and that will be the official national weekly organ in the English language of the Evangelical and Reformed Church. There will also be a similar united publication in German.

The editor of the *Messenger* is the Rev. Dr. Paul S. Leinbach, one of the best known and ablest figures in religious journalism. Dr. Leinbach was formerly editor of the *Reformed Church Messenger*, a venerable publication dating from 1827 which, with the *Evangelical Herald* and the *Christian World*, is now merged into the new publication. Dr. Julius H. Horstman, formerly editor of the *Evangelical Herald*, is associate editor. The first number of the new publication, dated February 6th, claims a circulation of nearly 20,000 and represents a constituency of about 750,000 communicants in this country, besides the missionary fields of the Evangelical Reformed Church in Japan, China, India, Iraq, and Honduras. The inaugural issue begins with a dedication to the Holy Trinity and a statement of editorial policy, the key to which is the following paragraph:

"We dedicate ourselves to the truth as it is in Jesus, insofar as it is given to us to understand it, and with God's help we purpose to speak the truth in love. We shall fight against dullness as we fight against intolerance; we shall prefer the words that heal to the words that wound; but we pray that we may not hesitate to call sin by its right name and to summon the guilty to penitence and amendment of life. Believing that slavery in any form, war, rum, impurity, and social injustice are among the major curses of mankind, we shall call the people of God to come to the help of the Lord against the mighty."

The first issue is entirely creditable and indicates that the *Messenger* will play an important part, not only in the life of

its own denomination but in that of Christendom generally. We wish the *Messenger* a long life and a useful one, and we extend to its editor our fraternal greetings and assure him of our prayer for God's blessing on the difficult but important work that he is undertaking.

The Church Congress

WE WELCOME the plan for the revival of the Church Congress which is described in this issue by Dr. Aldrich, the new chairman of the executive committee. Under the new plan the Congress will not be simply a debating forum with all kinds and varieties of subjects discussed at every meeting. Instead, each session will devote itself to one important subject which will be presented by one or more speakers, after which an opportunity will be given for discussion from the floor. The first Congress on this basis is to be held shortly on the subject of The Ground for Christian Faith and Action Today. In addition to the annual sessions, the Congress will publish a series of papers and foster local and regional discussion groups. In each of these ventures an endeavor will be made to have all points of view within the Church represented and the effort will be made not necessarily to synthesize these views but to present them frankly and fully so that mutual understanding and confidence may be built up. We believe that there is a real need for a rejuvenated Church Congress along these lines, and we heartily commend Dr. Aldrich and the other members of the executive committee for the study and direction that they are giving to this matter. May the Church Congress enter upon a new lease of life, becoming even more valuable to the Church than it was in the days of its greatest strength.

Through the Editor's Window

FIRST SIGN OF SPRING! The *Sign* (no pun intended) publishes this bit of doggerel in preparation for the touring season:

I think that I shall never see
A billboard lovely as a tree.
Perhaps, unless the billboards fall,
I'll never see a tree at all.

A LONDON RECTOR, the Rev. Bryan Green, has decided to do something about having his sermon interrupted by coughing. At the beginning of his sermon and again half way through he allows a half minute interval in which any one who wishes to do so may cough, stretch, rattle Prayer Books, or indulge in other manifestations of rugged individualism. The result is that the rest of the sermon and service is relatively free from such interruptions, according to the United Press, which thought the story worth a trans-Atlantic cablegram.

RITUALISM is invading the Nonconformist churches in England, and causing no end of confusion. The minister of Union Congregational Church in Brighton refuses to be baffled, however. He has a system of traffic lights in his meeting house. When the green light shows, *e.g.*, the people sit. We suppose if they went so far as to kneel, a red warning light would flash!

AMONG RECENT idiosyncrasies in the parade of events, *America* notes the following:

"Divergence in national mentalities were shown. . . . People in the United States read yearningly of the heat wave sweeping Brazil. Brazilians felt envious when they read of Hell freezing over in the United States. Hell is a town in Michigan. . . . Inaudible sound waves have a marked effect on potatoes, investigation showed. The use of inaudible sound waves in certain radio programs, though suggested, was opposed by broadcasters."

Religion in the World's News

PROSPECTS OF a general war with the return of fighting weather next summer are becoming more and more ominous. Following closely on the news of the collapse of the London naval negotiations comes a report of a secret treaty rumored to have been concluded between Japan and Germany, directed primarily against Russia. One's mind naturally flashes to the negotiations for mutual assistance which have for some time been going on between France and Russia, and to the gradually closing gateway to China so vital to British, French, and American trade. If with the lapsing of the Washington treaty the Japanese fortify the islands south of Formosa, their military control of the Chinese coast will be virtually complete.

Particularly interesting is the rôle of Russia in the international scene in the present day. Originally based upon a philosophy which in spite of all its more vicious aspects enabled it to say, "See how these Christians fight one another!" and withdraw its proletariat from murdering the German proletariat on the Eastern front in the World War, the Soviet Union is becoming more and more an imperialistic power, forming alliances with Capitalist nations and pursuing a policy of expansion by force of arms in the Chinese interior. It would seem that international idealism cannot exist in a nationalist world except by a national self-sacrifice too heroic for a non-Christian country to attempt. But the so-called Christian nations seem little, if any, better in this respect.

JAPAN AND AMERICA

IF THE HON. HIROSI SAITO, Japanese ambassador to the United States, has gauged the situation correctly, this country has nothing to fear from his own. Speaking at a dinner in connection with St. Luke's Medical Center, Tokyo, which was held at Pierre's in New York City, he said:

"I am firmly convinced that the navies of Japan and the United States will never be used against one another. Believe me please, my friends, I am not speaking only diplomatically; I am speaking frankly and sincerely. I cannot believe that two such peoples as ours, ranking among the most generous in spirit and the most enlightened, could be so weak in character and stupid of mind as to permit themselves to drift or be misled into the folly of warfare. We have no vital issues, either of us, in conflict. We have, on the contrary, many in common, many that benefit each other and also promote the general welfare of mankind. St. Luke's Hospital is one.

"Would that we could agree to save the cost of one of our great warships and devote the saving to the perpetuation of this great Japanese and American institution that is so worthily serving mankind, promoting medical knowledge, and endearing each of our people to the hearts of the other!"

We can only pray that the two peoples will both be able to reject leaders who will some day attempt to force into active warfare our inevitable economic competition for markets. In this connection it is interesting to note that Japan's expansionist policy was unnecessary as long as the "overpopulated" island was supported largely by fishing and agriculture, the latter of which activities surely takes up more square inches of land than factories.

THE JEWISH MASS-EMIGRATION PLAN

IN SPITE OF ACCUSATIONS of fleeing from responsibilities of citizenship, delivered by several prominent rabbis, the National Conference for Palestine has unanimously pledged support to a campaign to raise \$3,500,000 to provide a home in Palestine for Jews suffering under

Nazi persecution. At the same time the Conference has reaffirmed the determination of American Jews to enforce a complete boycott of German goods, even, if necessary, at the expense of the collapse of the emigration plan. This danger, as explained in these columns last week, is a real one, since present rules affecting emigration of Jews permit the export of capital only in the form of German-made goods. Dr. Stephen S. Wise, a noted rabbi, was elected national chairman of the United Palestine Appeal, which, according to a New York *Times* account of the conference held in Washington February 2d, will be in charge of collection of the funds.

The original objective of \$2,500,000 was increased by a million upon receipt of a cablegram from the Jewish Agency for Palestine which set forth, according to the *Times'* paraphrase, "the increased needs resulting from the precarious situation of Jews in Germany and other European countries." The observation regarding "other European countries" suggests the possibility that Zionism, so long discussed in Jewish circles with such small results, will perhaps soon become one of the significant forces in twentieth century history. For, with the exception of Germany, it seems improbable that any European country has meted out more severe treatment to the Jews than the Arabs in Palestine. Rather, the peculiar racial temper which has made Jews all over the world strangers in a strange land seems to be driving them to attempt to restore once more their own national and political unity.

Without doubt, one of the incidents leading to the increased concern for the safety of German Jews was the murder in Switzerland of Wilhelm Gustloff, German leader of the Nazis in Switzerland, by David Frankfurter, a young Jewish medical student from Yugoslavia. After surrendering to the police, Mr. Frankfurter asserted that the deed was performed to avenge the persecution of Jews by the Nazis. Revenge has always been a miserably unfortunate business for human hands, and without doubt only the necessity of presenting a favorable appearance to the visitors at the Olympics prevented the Germans from making overt and widespread reprisals on German Jews. Officially, the only action that Mr. Hitler's propagandists have taken is to demand the death penalty for the murderer, an improbable consummation since the Swiss Constitution forbids the death penalty for political crimes and the canton in which the crime was committed abolished capital punishment years ago.

OTHER NEWS FROM GERMANY

THE ROMAN CATHOLIC CHURCH suffered a setback in Munich in a recent campaign for school registrations. Sixty-five per cent of the children registered for attendance at secular (*i.e.*, Nazi) schools, and only 35 per cent at the Romanist schools, after a campaign conducted in the usual Nazi fashion, in which parents who sent their children to confessional schools were threatened with destitution, and the Roman Catholics were forbidden to hold public meetings, distribute literature, or employ radio facilities.

Cardinal von Faulhaber issued a pastoral letter which was read from all Munich pulpits, asserting that this action was in violation of the Concordat, and declaring that it was the parents' duty to refuse to be intimidated.

The reply of the head of the secular schools, delivered over the radio, was interesting, to say the least. Admitting violation of the Concordat Mr. Bauer observed, "The Nazi State does not accept the principle of confessional schools any more than the German people accept all the provisions of the treaty of Versailles." The unwisdom of our Roman brethren in binding their own hands with treaties which have not the

slightest effect upon their co-signatories was long ago clear. It has now become such a glaring mistake that one wonders whether the Roman Church will enter again so readily into agreements with professed enemies of Catholic principles and the social ethics based upon these principles.

The arrest of Pastor Kruse of the Confessional Church (not to be confused with the confessional schools of Munich, which are Roman Catholic) was the occasion of a new attack by the fearless Confessional leader, the Rev. Martin Niemöller, upon the Nazi régime, and in particular upon Hans Kerrl, Reichsminister for Church affairs. The Rev. Mr. Kruse was imprisoned for asserting that he could not visit a condemned man two hours before his execution and offer nothing better than "an adulterated religion based on blood and soil," according to the *New York Times'* account, which adds that hundreds of Germans crowded the Rev. Mr. Niemöller's church and listened with rapt attention to his attack upon the State and the State Church. Assuring his hearers once for all that God and National Socialism were things apart and that any attempt to fuse them constituted heresy, the Rev. Mr. Niemöller declared:

"The Lord did not command us to go forth and adapt His word to prevailing cultures and political conditions, but He commanded us to bear witness to His word and to proclaim it."

THE AMERICAN SCENE

REPORTS are still coming in of services held in virtually every Cathedral and hundreds of churches throughout the country in memory of the late King George V. The impossibility of finding space for all these reports has made it necessary for us to compress them into this brief mention of the esteem and regard of millions of Americans for a King who, as Bishop Manning, himself British-born, observed, was "the symbol of those moral and spiritual ideals which are our common heritage and which unite the English-speaking peoples, our own nation among them, by a bond stronger than that of any formal pact or treaty, for our own welfare and for the welfare of the world."

Investigation into the murder of Carl Taylor, a writer who was delving into the secrets of the curious cult of the "Penitentes" in New Mexico, is proceeding. This sect of Indians which practises penitential flagellation, and has in past years crucified one of its number on Good Friday, is rumored to have killed more than one man who endangered the secrecy of its rites. An article on the Penitentes by Mr. Taylor is scheduled to appear in the February 15th issue of *Today*, but three pictures which he took inside a *morada*, or place of worship, have not appeared and are thought to have a possible bearing on the author's death.

The war traders have received a distinguished advocate in the person of Judge John Bassett Moore, authority on international law, who described recent and proposed neutrality legislation as virtually warlike in character, testifying before a congressional committee in the early part of last week. It is to be feared, from silence on the subject in legislative circles, that restrictions on trading with belligerents have received a severe setback, and that, collaterally, the probability of a League of Nations oil embargo against Italy has been seriously reduced. Dr. Walter Van Kirk, secretary of the department of international justice and goodwill of the Federal Council of Churches, has sent an appeal from Washington in which he refers to the situation of the neutrality bill as a serious one and urges those "who believe in world justice and peace" to communicate without delay with Senator Pittman, chairman of the Senate Foreign Relations Committee, and with Senator

Robinson, majority leader, urging that the bill be reported at once to the Senate.

Dr. Toyohiko Kagawa's tour of this country may be bringing visible results, according to Dr. Benson Y. Landis, Washington editor for NCJC News Service. The Coöperative Movement, remarkable among present-day social schemes in its pacific character and practicability in countries where it is entirely unsupported by legislation, is now said to have approximately 100 million members in forty countries. Of its relation to religion, Dr. Landis observes:

"The religious forces may be contributing something by way of dynamic to the coöperative forces; the coöperatives may be contributing a pointed method to those who live by the idealism of religion. How specific dare the religious forces be in working for economic reconstruction? That is a difficult question to answer, but Kagawa may be instilling courage into many a heart so that the answer may be different in July, 1936, from what it would have been in December, 1935."

A "Catholic Bishops' Commission, Incorporated, for Mexican Relief," has recently been established. Said to have the paternal endorsement and blessing of the Pope, the Commission's purposes are declared to be "the relief and support of the exiled Roman Catholic bishops, clergy, and people of Mexico, and others who are suffering because of the religious laws of that country," the support of institutions in Mexico with Christian aims along educational and charitable lines, and the support of attempts of the Mexican people to obtain through legal means religious freedom.

A CONFERENCE of Jews and Christians organized last week in Wilmington, Delaware, elected the Very Rev. Hiram R. Bennett, dean of the Cathedral of the Episcopal Church at Wilmington, as its chairman. Bishop Cook, speaking at the first meeting of the conference, said that the problem today is broadly a matter of religion against the rapid advance of the totalitarian state. A similar note is struck in the 1935 report of the Greater New York Federation of Churches, issued recently, which speaks of the suffering of Jews in Germany as bringing into focus the necessity for an all-inclusive brotherhood of Jews and Gentiles in the city and nation. The steadily increasing interest in unity among Christians and between Christians and Jews is perhaps one of the most heartening features of our troublesome times.

In 1928 the world's press carried news of Russia's liquidation of the *kulaks*, or prosperous farmers, and a great deal of caustic criticism. In the light of that situation, and the moral problems involved in the dispossession of land-owners, there is good reason for concern over some of the facts about America's farmers just published by Churchman Henry Wallace, Secretary of Agriculture. He tells us that 45 per cent of American farmers have been forced to become tenants. Moving pictures of their conditions are being shown in our Church groups by a number of clergymen who took the "shots" last summer, and they reveal a tragic state of life. The "liquidation" agent in this country seems to be, not a Communist government, but a combination of land speculation, farm mechanization, and bankrupting price fluctuations. Those who seek to solve the problems of the slum life in our country must not forget the rural slums. American "kulaks" are, apparently, being liquidated too.

THE RESPONSES from the nation's clergy are now all in, and the President wants to know who put those buttons in the collection basket.

—Tacoma Ledger.

The Church Congress

Its Future Policy and Program

By the Rev. Donald B. Aldrich, D.D.

Chairman of the Congress

THE CHURCH CONGRESS is a name which occupies a prominent place in the life of the Episcopal Church. To the older generation it brings back memories and to the younger ones it arouses curiosity and speculation. It must be admitted, however, that during recent years the Congress has been losing ground. Canon Prichard, late chairman, strongly urged a complete reorganization of the Congress and called several groups together for critical discussion of the problem. Last June he empowered Dr. Sargent to convene the executive committee during the fall months.

On the same day this meeting was held, but at an earlier hour, Dr. Sargent called together a number of clergy representing almost every age and group of Churchmanship. For three hours this meeting earnestly discussed the value and work of the Congress. Their three significant conclusions were:

(1) A revitalized Church Congress would be of tremendous value to the life of the Church.

(2) The Congress would be adequately effective only if it did, both in principle and in fact, become the organized and intellectual expression of the whole Church.

(3) Young men should be more largely represented in its government and platform.

The executive committee accepted these suggestions and, in the absence of other members, elected a new committee of twenty-four members, and also unanimously elected the Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York, as chairman, and the Rev. Ralph S. Meadowcroft, rector of St. Mark's Church, Islip, Long Island, as secretary-treasurer.

The new committee has proceeded to its work with a vigor that is a real promise for the future. In some ways, the Church Congress is to be changed, but we believe these alterations will increase its usefulness. It is now possible to outline the future policy and program.

(a) Instead of considering many different topics during the sessions, the Congress will devote itself to one subject of fundamental importance to the Christian religion, and the sessions will discuss the ramifications of the subject. There may be more than one speaker at a session, though this will not be a rule, for it is not our purpose to turn the sessions into a series of debates. There will, of course, be discussion from the floor and the more diverse the opinions presented the better, but the underlying spirit of each meeting will approach that of a graduate seminar. The subject for the next Congress is to be The Ground for Christian Faith and Action Today.

(b) The Congress will no longer be active only in an annual meeting and the publication of a series of papers. A syllabus for the subject is being prepared, and it is the aim of the committee to encourage the formation of small study groups throughout the Church who will meet together from time to time for reading and conference upon the subject. The Congress committee will always be ready to help with suggestions for reading, for introducing points of controversy and for giving counsel regarding any difficulties encountered. The members of the local group will, on their part, keep

a report of their study and discussions, and will draw up a detailed report of their findings about once in three months.

(c) Between the national Congress and the local groups we are arranging regional Congress organizations, which may, if thought desirable, correspond to the provinces of the Church. Each region will have its own committee and will possibly arrange a congress of its own to follow the Church Congress. The reports of the local groups will be sorted by the regional committee, and one report of all the groups sent to the executive committee. The significance of these reports is that they will be given to the speakers of the Congress, to be used in the constructing of their addresses. Thus the addresses at the Congress will be more than academic discussions—they will be directly related to the problems and difficulties encountered by the clergy in their groups and will have practical value for those who hear and read them. The dues of the local groups will be paid to a regional treasurer and mainly used to defray the expenses, in whole or in part, of a minimum number of delegates from each region to the Congress. Thus the Congress will have representatives from every part of the Church and the regions will receive first-hand reports of the proceedings of the Congress.

This is the barest outline of the plan, but we invite requests for information from any clergyman in the Church. We will try to relate anyone interested to others in his area and thus form a group. Please write for information to the secretary at the above-mentioned address.

THERE IS one last point, and it is here the real value of the Church Congress exists. It is difficult for many outside our communion to understand the peculiar brand of our unity. We are Catholic and Protestant; orthodox and liberal; sacramental and prophetic—we have division in unity. The various parties of the Church—Anglo-Catholic, Liberal Evangelical, Church League for Industrial Democracy, Oxford Group Movement, and so forth—all have their own separate organizations and groups. They bring together men of like mind for fellowship and study, to stimulate and strengthen their own special contribution to the life of the Church. The Church must appreciate these contributions. But there is another contribution which is essential to our communion, and that is the bringing together of all the brethren, that they might exchange and understand their differences, and above all, preserve and stimulate that unity which underlies our divisions. It is the policy of the Congress to recognize the differences. We shall not attempt a weak compromising agreement which will satisfy none of us. On the contrary, we attempt rather to understand what their differences actually are, and to respect those brothers who differ from us.

Thus, the Church Congress is an opportunity for spiritual and intellectual brotherhood in the most profound sense. The clergy of this Church love their communion. They are proud of her, of her peculiar policy, of her unique combination of intense conviction and tolerance. We believe we have a species of unity which is absolutely necessary to that re-

(Continued on next page)

A Faithful Steward

By S. H. Warnock

FOR THE PAST four years, the department of public welfare in the city of Philadelphia has been noted for its capable administration. Leading citizens, irrespective of political affiliations have remarked on the fairness, efficiency, and strict adherence to the merit system which have characterized this department.

The head of the department during these years and the man to whom credit in large measure is due for its excellent record is Clinton Rogers Woodruff, a prominent Churchman and associate editor of *THE LIVING CHURCH*.

Under the law, the mayor of Philadelphia, the Hon. J. Hampton Moore, may not succeed himself in office. In January his term expired, and the mayor's cabinet, of which Mr. Woodruff as director of the department of public welfare was a member, was dissolved.

The writer believes that the achievements of Mr. Woodruff's administration as evidence of a Churchman's record in public office are of considerable interest to the Church at large.

For a number of years Mr. Woodruff has been a member of the department of Christian social service in the diocese of Pennsylvania, and its chairman since 1931. For many years he has been keenly interested in social service and public welfare work and also for many years has been the head of the city's oldest public welfare association.

It was this background of experience which induced the mayor four years ago to select him as a member of his cabinet and to assign him to the public welfare department. Throughout those four years under most difficult conditions and with political partisan feeling frequently at white heat the department under Mr. Woodruff was virtually without criticism. As citizens now are looking to the future they are characterizing his administration as being chiefly remarkable for the broad humanitarianism of its director and for his personal interest and devotion to the duties of his office.

The office is necessarily one of tremendous detail, coming into personal contact with more individuals than perhaps any other of the many departments under the mayor. One of the striking evidences of the excellence of the department's administration was its devotion to the principle of civil service, every vacancy being filled by the selection of the individual who was number one on the civil service list.

Several other illustrations will serve to show the efficiency and the sympathy which characterized Mr. Woodruff's administration. When he took over the office he found hundreds of men in the home for the indigent sleeping in cellars at the almshouse site. The excuse was that there was no money with which to purchase material to equip a building already on the grounds. Within fifteen days Director Woodruff found plenty of material around the place and by using available labor in less than a month had all the men out of the cellar and in comfortable sleeping quarters—all this without one cent of expense to the city.

In another instance he found a commissary department operated by an outside party who was making a considerable profit by the sale of small articles such as cigarettes and tobacco. This was immediately stopped and with a small revolving fund the commissary was operated by the chief appointed by Mr. Woodruff and all the profits went to supply extras for the unfortunates which enabled them to make their living quarters more comfortable and nearer homelike.

Another striking reform instituted was the formation of a school for boys over 16 years of age who were committed to the house of correction for minor offenses.

Some idea of the scope of the work of the welfare department to which Mr. Woodruff gave his personal attention may be seen in the following summary: In the home for the indigent he had the responsibility of caring for an average of 2,000 men and women; in the house of correction a daily average of between 700 and 1,000, a personal assistance bureau caring for individual citizens numbering as high as 5,000 at a time, a temporary shelter for abandoned and neglected children and finding foster homes for from twenty to twenty-five of them a day; operation of a summer camp for children during July and August caring for approximately 1,800 and, in addition all year round management of forty-one city playgrounds and recreation centers with all the attending details in which the yearly attendance ran in many, many thousands.

And as the four years of this Christian public official terminate, citizens of Philadelphia today are pointing to this department as having been most efficiently and economically administered with greatly reduced appropriations, with no public service neglected, no evidence of wastefulness, and without the slightest indication of any grafting being countenanced or permitted.



CLINTON ROGERS WOODRUFF

The Church Congress

(Continued from page 197)

united Christendom for which we, with other Churches, are praying and working. It is because we believe our Church is, as Phillips Brooks said: "The roomiest Church in Christendom," because we believe that our unity is only strong as we endeavor to respect the spiritual and intellectual processes of one another, that the executive committee of the Church Congress enthusiastically offer what we feel is a genuine possibility for strengthening the life of our Church. And we confidently offer the program with a plea for your coöperation.

ACKNOWLEDGMENTS

[Checks should be made payable to *THE LIVING CHURCH RELIEF FUND* and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS
All Saints' Church, Orange, N. J. \$ 15.00

BISHOP ROWE'S ALASKAN FUND
Anonymous \$ 5.00

The Newest Religious Books

THE BOOKS listed and briefly noticed herewith are so new that, in some cases, they were not actually published when this number of **THE LIVING CHURCH** went to press, though advance copies were available. In a few instances, the books were not yet bound and were examined in page proof. But most of them will be ready by the time readers see this list. And they will be reviewed in due course in *Books of the Day*. The list is given for those who wish to have, well before Ash Wednesday, new material from which to choose books.

The Presiding Bishop's Book for Lent

CHRIST THE KING. By James deWolf Perry, in Collaboration with Bishop Hobson, Bishop McDowell, Bishop Manning, Bishop Johnson (of Colorado), Bishop Sherrill, the Rev. Dr. Samuel S. Drury, Francis C. M. Wei, Charles L. Dibble, and Ralph Adams Cram. Harper. \$1.00.

THE PRESIDING BISHOP contributes the chapter for Ash Wednesday. Thursday, Friday, and Saturday are taken respectively by Bishop Hobson, Bishop McDowell, and Bishop Manning. Short as these four chapters are, they provide not only material for private devotions but also for sermons. Bishop Manning's chapter, for example, *The King in His Heaven*, might be used as the outline for a Quiet Day, its several headings being the subjects of the conductor's addresses. The sections for the six weeks furnish a chapter for every weekday. The most unusual of these is Dr. Ralph Adams Cram's section, for the second week, on *The King of Beauty*. All the authors indicate Scripture readings and append prayers.

The Bishop of London's Lenten Book

O MEN OF GOD. By Bernard Iddings Bell. With a Preface by the Bishop of London. Longmans, Green. \$1.00.

THIS is only the second time in the thirty years in which the Bishop of London has been providing Lenten books for his people that he has invited an American to write the book. The first American to be asked was the late Bishop Brent. The chapter-heads of this very valuable book are: Introduction, The Nature of Man, The Successful Man, The Changing Scene, The Crumbling Code, Again Toward God, Two Paths to Reality, and Redemption.

Other Books Especially for Lent

OUR COMMON LOYALTY. By Philemon F. Sturges. Harper. \$1.00.

CHAPTERS ONE TO TEN in this fine book are on the nature and the necessity of the Christian religion. The remainder of the volume is given up to a series of meditations on the Seven Words from the Cross. For both clergy and the more thoughtful laity, the book will help toward a good Lent.

RELIGION IN LIFE. By Ten Authors. With a Foreword by the Bishop of London. Longmans, Green. \$1.40.

The Bishop of London has selected chapters from ten of his Lent Books, written by some of the leading members of the Church. He says, in the Foreword, "It has been thought that the readers of the Lenten Books, now numbering nearly thirty, might like to have some reminder of what they have read." The authors included are: the Archbishop of York, Bishop Brent, the Bishop of Bristol, the Prelate of the Order of St. Michael and St. George, Dean Inge, the Vicar of All Saints' (Margaret street), the Vicar of St. Martin's-in-the-Fields, the Vicar of St. Michael's, G. A. Studdert-Kennedy, and Evelyn Underhill.

THE CENTRALITY OF CHRIST. By William Temple, Archbishop of York. Morehouse. \$1.00.

The four chapters of this book comprise the four lectures delivered at the College of Preachers in December last. They formed the subject of discussion with the group of priests assembled at the College at that time. The Archbishop has said that they "were framed partly to supply points for such discussion." The titles are: Revelation, The Incarnation, Sin and Atonement, and Christianity, Ethics, and Politics. Although originally planned for use with a group, the lectures also may be used by individuals, for study and as a preparation for leading discussions.

THE MAKING OF A MAN. By the Dean of Windsor. With a Foreword by Beverley Nichols. Scribner. \$1.50.

This is a book on personal religion, based on the Dean's frank discussions with a group of writers, actors, business men, and others representing every phase of opinion in politics, sociology, and religion. The problems treated are those which the members of this group considered of the first importance to them and likely to be of great moment to other men and women earnestly desiring to advance in right living.

WORSHIP AND INTERCESSION. By Ruth Hardy. With a Foreword by the Bishop of Bradford. Longmans, Green. \$1.60.

This book, written by a medical missionary, will deepen the prayer life and illumine the worship of anyone who studies it.

THIS OUR PILGRIMAGE. By Peter Green. Longmans, Green. \$1.10.

A book so arranged that each paragraph may be taken as the basis of a meditation. It is one of the best of Canon Green's good books.

DRAW NEAR WITH FAITH. By Samuel S. Drury. Harper. \$1.25.

Instructions on and helps to preparation for the Holy Communion, this book will meet a real need. Unlike many Eucharistic manuals, the book deals with basic principles rather than with detailed directions.

WHY DO MEN SUFFER? By Leslie Weatherhead. Abingdon Press. \$1.25.

This book deals with the mysteries of pain, sorrow, and death in a singularly helpful way. Rectors should have it, to read and to lend.

HOW TO USE THE BIBLE. By John W. Coutts. Cokesbury Press. 50 cents.

A valuable little book, for individuals or classes.

AS FAR AS I CAN SEE. By Winifred Kirkland. Scribner. \$2.00.

A book on personal religion, for young and old. College boys and girls will find the book of practical help in clarifying their thinking on religion and life.

Books on Christian Sociology

THE CHRISTIAN SOCIAL TRADITION. By Reginald Tribe. Macmillan. \$1.75.

A BOOK INTENDED for study classes and one of the very best thus far published. The author's point of departure is: "The Christian social tradition is at least a fact of history, and European history cannot be understood without it. What needs explanation is not the assertion of a Christian social doctrine in the present age, but its almost complete absence from society during the three centuries that saw the political and industrial revolutions." The subject is to be studied under the three heads into which it is divided in the book: Historical, Theological and Sociological, and Modern Problems. There is a good bibliography and a questionnaire.

A CATHOLIC LOOKS AT HIS WORLD. By Bernard Iddings Bell. Morehouse. \$1.25.

The chapters of this fine book were lectures delivered at the Autumn School of Sociology conducted by the Catholic Congress at Adelynrood, South Byfield, Mass., in September last, and again, under the auspices of the Yarnall Memorial Foundation at St. Clement's Church, Philadelphia, in January of this year. The chapter headings are: The Catholic Point of View, The Catholic Looks at the State, The Catholic Looks at the Economic Problem, and The Catholic Looks at the Church. Canon Bell clearly indicates the purpose of his book in the following words in the Foreword: "This book has what value it may possess, not because it states my own individual opinions, but because it reflects the attitude of a large and growing group of Catholic social scientists, chiefly as yet European, to be found in Roman, Anglican, and Orthodox circles, as well as among Protestants, the conclusions of whom vary widely in particulars but agree in general tenor."

MY FATHER'S BUSINESS. By W. Brooke Stabler. University of Pennsylvania Press. \$1.50.

This penetrating study deals with the history and practice of ethics through the centuries. It furnishes a convincing answer to those who distinguish between "honesty" and "business honesty" and who try to claim that Christianity does not work, and cannot work, in the world of commerce. The chapters are: The First Mile in Business Ethics, The Second Mile in Business Ethics, The First Person Singular in Business Ethics, and The First Person Plural in Business Ethics. With the book should be used also Fr. Stabler's earlier book, *Without Compromise* (University of Pennsylvania Press. \$1.00).

THE FATHERLY RULE OF GOD. By Alfred E. Garvie. Abingdon Press. \$1.25.

This valuable book might be listed also under the heading "Books on Christian Unity." It is a searching study of society, the State, and the Church in their inter-relations, past and present.

THE THREAT TO EUROPEAN CIVILIZATION. By Ludwig Freund. Sheed & Ward. \$1.50.

This interesting book is the work of a young Jewish philosopher who, as the result of study and observation, has come to the conclusion that Catholicism alone can save the civilization of Europe.

CONTEMPORARY CHRISTIAN THOUGHT. By Charles S. Macfarland. Fleming H. Revell. \$1.50.

This remarkable book consists of reviews of forty-one outstanding religious books of the past few months, all of them selections of the Religious Book Club. While not all the titles are specifically on social Christianity, every chapter will be of vital interest to all who are concerned as Christians with sociological problems and their solution.

Books of Sermons

HEAVEN AND CHARING CROSS. By Ronald A. Knox. Sheed & Ward. \$1.25.

SERMONS ON the Holy Eucharist, preached to Roman Catholics but of great value to Anglicans.

THE YEAR WITH CHRIST. By T. J. Hardy. Mowbray. (Imported by Morehouse). \$2.10.

Sermons taken from the Gospels for all the Sundays and some of the other holy days of the Christian Year. This book will be of help to the clergy in their preparations for preaching. It also will be invaluable for layreaders who are called upon to read sermons to their congregations. The Lenten addresses are especially fine, and the sermons for the Sundays after Easter memorable.

RELIGION AND LIFE. By Raymond Calkins. Harper. \$1.00.

Harper's forty-first book in the "Monthly Pulpit." Dr. Calkins is a preacher to whom men, women, and children like to listen. Here are ten of his sermons.

TEN-MINUTE SERMONS. By Lewis H. Chrisman. Willett & Clark. \$2.00.

Seventy-seven short and suggestive sermons by a professor of homiletics.

THE WAY, THE TRUTH AND THE LIFE. By Henry M. Edmunds. Cokesbury Press. \$1.50.

Fifteen good sermons.

Theological Books for Intensive Study

WE BEHELD HIS GLORY. By Nicholas Arseniev. Translated from the German by Mary Anita Ewer. Morehouse. \$3.00.

THIS IS one of the most important books of the year. The author says of his purpose in it: "The book is an attempt to describe certain religious trends and phenomena of our times and the overwhelming power of the primitive Christian, Apostolic message—the message of Victory. It is moreover, albeit unintentionally, a confession of faith. For the author's profound conviction is that here lies the center and the essence of the message and of our faith—in that Victory of God which has taken place already in the Resurrection, and that along these lines only, in the rays of that overwhelming and all-transfiguring Victory, there can be achieved a union of all who believe in the Lord Jesus." Miss Ewer has done a splendid piece of work in the translation.

PRESENT THEOLOGICAL TENDENCIES. By Edwin Ewart Aubrey. Harper. \$2.00.

This book was chosen by the Religious Book Club as its major selection for the month, "because of its clear-cut and highly informing picture of the dominant tendencies in current theological thinking, including the influences arising out of European thought, too little understood in this country."

RELIGION AND THE CHURCH TOMORROW. By Ten Authors. Edited by F. B. Wyand. Cokesbury Press. \$2.00.

Written in simple language, this book seeks "to envision for Christendom a picture of what the Church must offer to mankind in the way of leadership and direction in a world which questions, with or without reason, the very need of religion."

GOD THE CHRISTLIKE. By James Robertson Cameron. Cokesbury Press. \$2.00.

This book on the Father and the Son will interest both scholars and general readers interested in theology. Dr. Cameron is at once a scholar, a distinguished preacher, and a successful pastor.

Books on Prayer

CONTEMPLATIVE PRAYER. By Shirley C. Hughson, O.H.C. Macmillan. \$2.25.

FR. HUGHSON says of the purpose of his book: "This book is a book of practice, and in it we shall not be interested in any mere philosophy of prayer. We want simply to know what prayer is, and how to engage in it."

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. Willett & Clark. \$1.50.

This unusual book is made up of meditations which may in turn be used as a stimulus and a guide to mental prayer. Dr. Kagawa has published more than a hundred books in Japan. Two others translated into English are *Songs of the Slums* (Cokesbury Press. \$1.00), and *A Grain of Wheat* (Abingdon Press. \$1.00). These also are good for Lenten reading.

CHALLENGE AND POWER. By Wade Crawford Barclay. Abingdon Press. \$1.00.

A devotional book at once personal and social, admirably suited both for individual use, the family circle and larger groups.

Other Important Books

HEALING: PAGAN AND CHRISTIAN. By George Gordon Dawson. Macmillan. \$3.25.

THE AUTHOR SAYS of his book: "This work is an attempt to consider, in a comprehensive manner, the whole realm of the therapeutic art, as the restoration of perfect soundness to the individual by the avenues of body, mind, and spirit." The clergy actually need this book. With it might be read *Medicine and Mysticism*, by R. O. Moon (Longmans. \$1.00), and *The Doctor in History*, by Howard W. Haggard (Yale. \$3.75).

TALKS ON THE PRAYER BOOK GOSPELS. By Francis G. Burgess. Morehouse. \$2.00.

These talks are really instructions. They might be used by the clergy with individuals or groups. Heads of families might use them at morning prayers. Any and all Church people will find them helpful as part of the preparation for the Eucharist.

Forthcoming Publications

THE GIFTS OF THE HOLY SPIRIT. By Frank H. Hallock. Morehouse. \$2.00.

CHRISTIANITY AND THE SOCIAL REVOLUTION. By John Lewis, Karl Polanyi, and Donald K. Kitchin. Scribner. \$2.50.

CHRISTIANITY IN THOUGHT AND PRACTICE. By William Temple, Archbishop of York (University of Chicago Lectures). Morehouse. \$1.50.

THE RELEVANCE OF THE CHURCH. By F. R. Barry. Scribner. \$2.00.

AN OUTLINE OF THE PRAYER BOOK. By Frank E. Wilson, Bishop of Eau Claire. Morehouse. 25 cents each, \$2.40 a dozen.

WHICH WAY FOR OUR CHILDREN? By Alberta Munkres. Scribner. \$2.00.

MANUAL OF BIBLICAL BACKGROUNDS. By John Robertson MacArthur. D. Appleton-Century. \$2.25.

THE TESTIMONY OF THE SOUL. By Rufus Jones. Macmillan. \$2.00.

Next Steps for Peace

By S. M. Keeny

Secretary for Publications, National Council of Young Men's Christian Associations

WE ARE entering a new testing period for the peace movement. Superficially, we at least have a working unit in the National Peace Conference that has, thanks to some real statesmanship on the part of a few of our leaders, united our man-power to substantial resources from the Carnegie Endowment for Peace; and we have secured the technical assistance of some of the best known experts in the country, such as Prof. James T. Shotwell. Furthermore, the individual organizations in the National Peace Conference, although uncommitted by any actions of the conference, have themselves given fresh evidences of serious intentions in the field of peace education and of willingness to press forward in the face of vocal opposition and even financial loss from reactionary contributors.

Within the next few months there will be serious work to do in at least three important areas where peace-minded individuals and organizations can, by intelligent study and action, help to remedy the most serious weaknesses of the Peace Movement.

ACTION ON NEUTRALITY

Present legislation expires in part on February 29th, and the new Congress must act. As citizens we must face the fact that peace will cost us something as well as war. We must master the idea ourselves and help others to see that it is better to pay one dollar as peace insurance now than one hundred dollars as war debt a little later, with the loss of possibly a son or a husband in addition. The National Peace Conference has drafted with the greatest care proposals for revised neutrality laws. Thoughtful people within the Church and Synagogue should be mastering these proposals and, to the extent that they agree with them, should urge their Senators and Congressmen to vote for the bills that are most in line with them.

MILITARY APPROPRIATIONS BILLS

Our citizens need to face the fact that these appropriations are continuing to rise in spite of a lowered national income and increased national debt. The total budget for the army and navy for the fiscal year 1936-37 will approximate nearly one billion dollars. Unless steps are taken to curb expenditures, we shall face for the future an annual operating cost for the navy alone of over one-half a billion dollars. If big armaments solved the peace problem how happy Europe should be today! Of course *our* armament is all for defense and still inadequate, according to the admirals. But, inadequate for what? If we do not intend to fight for the open door in China, for example, we need to ask ourselves whether the time is not come when, in Benjamin Franklin's words, we are paying too much for our whistle. With 10,000,000 people out of work and one-third of our population living in houses that are not fit to live in, how much longer shall this waste go on? Nearly every one of our religious organizations has resounding resolutions on its minute books on this matter, but how many of our senators and congressmen have been made aware that your support of them depends on their activity for armament reduction? An important officer of the government recently

IN THIS concluding article analyzing the peace movement, Mr. Keeny indicates some definite ways in which he feels that peace sentiment can be translated into action to keep America from engaging in another war.

remarked that the country by and large gets the kind of government it deserves. If we really want disarmament we must demand that our representatives vote for it.

FREE SPEECH

The issue of freedom of speech comes nearest home of all. Sinclair Lewis has put our national self-assurance in a phrase: "It can't happen here." So German republicans said; now they shout "*Heil Hitler!*" On every side we see disquieting signs of the strangling of free speech. Laws requiring teachers' oaths are sweeping the country like a plague, bedeviling one of our most hardworking and unselfish professions. ROTC's are operating not only in land-grant colleges but also in many an institution founded to produce teachers and ministers—and they are operating not only to train officers but to stifle the honest examination of the war system by students in those colleges. "Sedition bills," ostensibly designed to protect soldiers and sailors from subversive ideas will, if passed, provide a method whereby officious patrioteers can silence every voice in the country which is raised against intolerable conditions anywhere in our economic and social life.

NEED FOR ACTION

THE NEED for action as well as study is obvious. But how shall we act? One of the results of living in a country of 125,000,000 is that the individual often feels completely futile. Too often, however, this feeling of futility exaggerates the task that is really required of one person. The question is not whether one person can stop war but how much effort each needs to exert if war is to be stopped by reasonable people acting together. Some of the ways to begin may be very simple. For example, educate yourself about the issues in the following ways:

1. Read at least one good periodical which discusses them. Your own Church probably has taken action on war, and your own Church paper probably has articles about these matters this very month. In addition, you will find innumerable good discussions in such magazines as *Harper's*, the *New Republic*, and the *Nation*.

2. Learn to look beneath words for the interests that inspire them. Find out about the connections of the various speakers who come to your town. Learn about the policy and the ownership of the newspaper you usually read and about the sponsorship of frequent speakers on the radio. One has a different point of view about Liberty League speakers, for example, after reading that one-third of their budget for 1935 was given or lent to them by the DuPont interests. One reads a paper with new understanding when he knows that it is owned by William Randolph Hearst, whose "patriotic" services netted him a salary of half a million in 1935.

3. Join at least one organization working actively and directly for peace. Their bulletins will help clarify the issue, inform you of new legislative bills, and tell you about the attitude of particular legislators toward them.

4. Remember that a few papers, such as the *New York Times*, publish the text of important bills and that you can also get them from your congressman. If this is too much

trouble, you can often get the very best information, up-to-the-minute and by the very man who drafted the legislation, with no more effort than turning the dial on your radio.

5. Learn the names of the senators and congressmen of your own district. The peace organization you have joined can tell you the record of these men in voting for particular bills. When candidates are up for election, find out directly or through your organization how they stand on important peace issues.

6. When you have studied an issue thoroughly, write your representatives in Washington what you think. If you have something to say and are brief your letter will be read.

7. Learn more about the underlying causes of war, especially the economic ones.

EDUCATE OTHERS!

DO YOUR PART in educating others, as follows:

1. Get peace questions discussed on the programs of your local church group, in women's clubs, in service clubs, in high school discussion groups.

2. Write to the National Peace Conference about the best new pamphlets. (There is a fast-growing literature of materials that are both good and inexpensive.)

3. Take advantage of the fact that this is a presidential year to organize a study group on the peace policy of the various political parties. Full details on a simple, workable plan can be had from the National Peace Conference.

An individual can perhaps do very little but a lot of individuals in coöperation can remake a country's peace policy. When peace workers get discouraged, they ought to remember that last year's peace ballot in England was strong enough to reverse the policy of a government which had just come into office by an overwhelming majority.

While you are working, be prepared to hear plenty of people say that the situation is hopeless. And indeed, if this were a century ago, we might admit defeat. But we have come into a new age—the power age. There is no reason whatever for the American people to starve themselves to build war machines in order to capture trade from other people even poorer than ourselves. As an economic unit North America has within itself the possibilities of a prosperity greater by far than any other country has ever known. We have natural resources; we want the things that can be made from them; we have the skills to make them; we are not lazy.

Ours is the first opportunity in history to establish the good life for all, based on the actual practice of peace. If we continue to let war-mongers with their outworn ideas dominate us, it will be our own fault. As members of a democracy we can make our country whatever we want it to be. It is up to us to set the standards high and to refuse to rest until we achieve them.

The first step is really to renounce war not on paper but in practice. As a nation, we need to take seriously the words of a great Frenchman who has just died—Paul Bourget: "One must live according to one's thought; if not, sooner or later one will think as one has lived."

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HE HAD been around from church to church trying to find a congenial congregation, and finally stopped in a little church just as the congregation repeated with the minister: "We have left those things undone which we ought to have done, and we have done those things which we ought not to have done." The man dropped into a pew with a sigh of relief. "Thank goodness," he said, "I've found my crowd at last."

—The Connecticut Churchman.

Churchwomen Today

Ada Loaring-Clark

Editor

Present Trends in Religious Education

IN LOOKING over the field [of religious education] many interesting trends catch the eye," says Miss Annie Morton Stout, educational field worker for the province of Sewanee. Miss Stout is an expert in religious education and it is good to hear from her that parishes seem to be becoming conscious of themselves as a "parish family" with a growing feeling of responsibility on the part of the older members, and on the part of the younger ones the feeling that they are no longer merely a potential congregation but are even now members.

To care for the needs of all, to provide an adequate and unified program of worship, study, service, and fellowship, many parishes and missions are arranging their activities around an "annual parish program." The Church school, the Sunday school of yesteryear, is giving up its separate life and becoming the "Church's school," the recognized institution where through classes, discussions, etc., the Church teaches her children of all ages the fundamentals of the Christian faith.

There is an increasing demand for leadership training schools for both adults and youth, where better methods are taught the leaders and where information and inspiration are provided for all. Broadened study programs to include all fields, together with missions, with a greater Christ-centered emphasis, are encouraged.

The family pew and family prayer are coming into style. Corporate Communion are increasing among organizations, and seminars, panel discussions, and forums are proving attractive to all, including wandering college students.

1936—A New Year, and we of the Episcopal Church find ourselves in the midst of a great Forward Movement, the American Church's greatest educational experience. The increasing consciousness of responsibility and expanding work of the diocesan, provincial, and national departments of Religious Education, and the excellent exhibits of work displayed in parishes, conventions, and summer conferences are an impetus to further efforts.

Christian Heroes of Many Nations

TO STIMULATE the 1936 Lenten offering Miss Mabel Lee Cooper has written for leaders and the Department of Religious Education has published in pamphlet form five attractive stories dealing with the lives of great missionaries: the Rev. Fung Mei-t'Sen of China; St. Patrick, born in Scotland, who did so much to establish Christianity in Ireland; Dr. James Enman Aggrey of Africa; Pundita Ramabai of India, and the Rev. Yoshimichi Sugiura of Japan. The story of the Rev. Amos Ross, an American Indian, is an autobiography. A speaking poster is provided at 15 cents. Worship Services are given for both the younger and older children and a list of activities is suggested for them. Reference materials are *The Spirit of Missions*, 10 cents a copy or one dollar a year; the *Churchman's Log Book*, which is free; *Missionary Education of Beginners*, by J. E. Moore, and *Missionary Education of Intermediates*, by M. G. Kerschner, both of which are one dollar each. All these can be supplied at the Church Missions House, 281 Fourth Avenue, New York City. *Winning the World for Christ*, Christian Nurture Series, will also be found helpful.

Books for Lenten Reading

Books for the Clergy

Suggested by the Rt. Rev. Henry Knox Sherrill, D.D.
Bishop of Massachusetts

TWO SOURCES OF MORALITY AND RELIGION. By Henri Bergson. Holt. \$3.00.

A BOOK DISCUSSING dynamic and static religion and morality, not always easy to read, but well worth the effort, as it is illuminating and suggestive.

SOCIAL SALVATION. By John C. Bennett. Scribner. \$2.00.

A clear analysis of our present social and Church situation, with a real appreciation not only of the difficulties confronting the Church, but of the real contribution which the Church can make.

THE RENEWING GOSPEL. By W. Russell Bowie. Scribner. \$2.00.

Dr. Bowie's Lyman Beecher Lectures, clear in the expression of vital religion, written in Dr. Bowie's fine style, inspiring to all who have the opportunity of preaching the Gospel in these days.

AND GLADLY TEACH. By Bliss Perry. Houghton Mifflin. \$3.00.

The interesting reminiscences of a great teacher, charmingly written.

WHAT YOU OWE YOUR CHILD. By Willard L. Sperry. Harper. \$1.50.

While particularly written for parents of young children, nevertheless this book will be equally helpful to clergy who are trying to make religion a factor in the home.

Books I Wish Churchmen Would Read

Listed by the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

THE EPISCOPAL CHURCH IN TOWN AND COUNTRY. By Goodrich R. Fenner. National Council. 1935. Cloth, \$1.00; paper, 50 cts.

THIS DETAILED and balanced analysis of a workable program for the small town or rural parish should be read by every Churchman living in a community of 5,000 or less.

LITURGY AND SOCIETY: The Function of the Church in the Modern World. By A. G. Hebert. Faber and Faber, London. 1935. \$5.00.

A stimulating study of the place of the Liturgy in bringing the power of Christianity to bear upon modern social needs. Excellently illustrated.

JANE ADDAMS: A Biography. By James Weber Linn. Appleton-Century. 1935. \$3.50.

This definitive, authorized life of one of America's greatest women, written by her nephew, presents the vivid, compelling story of her varied but consistent career.

PREFACE TO A CHRISTIAN SOCIOLOGY. By Cyril E. Hudson. Macmillan. 1935. \$2.00.

In this little volume is presented by a canon of St. Alban's the bearing of the Christian view on burning contemporary topics such as unemployment, leisure, marriage, and the family, and the various claims of Communism, Capitalism, and the Totalitarian State.

MARRIAGE. By Ernest R. Groves. Holt. 1934. Regular edition, \$3.50; students' edition, \$2.80.

One of America's leading sociologists of the family produced the country's first text on the subject of marriage, designed to interpret it as a human experience in such a way as to bring to the student insight into and a familiarity with the resources that science has given for dealing with marriage problems.

IN THE STEPS OF THE MASTER. By H. V. Morton. Dodd, Mead. 1934. \$3.00.

This reverent and swift-moving account of a Palestinian

journey by the most popular British writer of travel books helps to vivify one's picture of our Lord among His people.

IT CAN'T HAPPEN HERE. By Sinclair Lewis. Doubleday, Doran. 1935. \$2.50.

The challenging novel of the genesis, growth, and program of American Fascism. Not recommended for escapists.

Recent Books for Churchmen to Read

Suggested by the Rev. Joseph F. Fletcher

Director, School of Applied Religion, Cincinnati, Ohio

(A) FOR CLERGY

NATURE, MAN AND GOD. By William Temple. Macmillan. \$6.00.

THE ARCHBISHOP OF YORK has just visited this country and given us no end of food for thought. These Gifford Lectures provide an adequate background for his American lectures just published by Morehouse.

LEADERSHIP IN A CHANGING WORLD. Edited by M. D. Hoffman and Ruth Wanger. Harper. \$2.50.

A symposium, the best of its kind, on the views of world leaders on changing cultural, social, and economic problems, in their own words. A storehouse for the alert and realistic preacher.

THE LIFE OF CHARLES GORE. By G. L. Prestige. Imported by Morehouse. \$6.50.

Biography is revelation. Here is the life story of a great man, a remarkable bishop, and a wise Catholic.

FROM TRADITION TO GOSPEL. By M. Dibelius. Translated by Bertram Woolf. Scribner. \$2.75.

For the scholarly priest who would like to know a bit about this latest and rather revolutionary method of critical Gospel-study. *Formgeschichte* as explained by its leading German authority.

THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev. Translated by Donald A. Lowrie. Morehouse. \$1.25.

An original and honest Christian intellect, facing the real meaning of our own times, in which capitalism is breaking down without a welcome successor.

(B) FOR LAYMEN

THE KINGDOM WITHIN. By Charles T. Webb. Macmillan. \$2.00.

A VERY SUGGESTIVE study of the relations between personal character and the problems of the world without, by a master at St. Paul's School.

THE CONSUMER SEEKS A WAY. By C. Foreman and M. Ross. W. W. Norton & Co. \$2.00.

Recent economic trends cause this book to be included. A remarkable study of the consumer in our changing social scene, and important for the religious reader because of the growing connection between Christian action and the coöperative movement.

MAN, THE UNKNOWN. By Alexis Carrel. Harper. \$3.50.

"What is man that thou art mindful of him?" Here is a veritably exciting answer from a scientist who is a Nobel Prize winner.

Books for Lenten Reading and Study

Recommended by Mother Mary Maude, C.S.M.

Reverend Mother General of the Community of St. Mary

(A) FOR GENERAL READERS

PROGRESS THROUGH MENTAL PRAYER. By Edward Leen, C.S.Sp. Sheed & Ward. 1935. \$2.50.

VALUABLE for guides of souls and for individuals who have had some experience in mental prayer.

THE ELEMENTS OF THE SPIRITUAL LIFE: A Study in Ascetical

Theology. By Frederic Percy Harton. Macmillan. 1932.

A long-looked-for handbook by an Anglican, that should be widely known.

HOLY WISDOM, or Directions for the Prayer of Contemplation. By Fr. Augustine Baker. Edited by Abbot Sweeny, D.D. Burns, Oates and Washbourne. 1932. \$2.00.

The latest reprint, without the omissions of some editions, of the version of 1657, entitled *Sancta Sophia*. A guide to spiritual prayer that has never been superseded.

INSTRUCTIONS ON THE RELIGIOUS LIFE. By Richard Meux Benson, S.S.J.E. Second series. A. R. Mowbray. (Imported by Morehouse.) 1935. \$1.75.

Intended primarily for professed religious, but valuable for Catholic Christians living a dedicated life in the world.

CONTEMPLATIVE PRAYER. By Shirley C. Hughson, O.H.C. Macmillan. 1935. \$2.25.

Addressed to persons who have had some experience in mental prayer.

THE CLOSER WALK WITH GOD. By Ælfrida Tillyard. Macmillan. 1935. \$1.60.

For women living in the world who desire what the title indicates. It offers real help and sane counsel.

THE INITIATIVE OF GOD. By G. B. Ramsay. Morehouse. 1935. 80 cts.

MORE THAN THIS WORLD DREAMS OF: Some Thoughts on the Sermon on the Mount. By E. M. Shadwell. Morehouse. 1934. 80 cts.

Two little books that offer good material for spiritual reading and meditation.

HOMES OF THE PSALMS: Their original meaning and structure illustrated by the surroundings in which they were first used. By Stacy Waddy, M.A. Macmillan. Third reprint 1932. \$2.00.

An inspiring treatment calculated to deepen the devotional use of the psalms.

CHARLES LINDLEY VISCOUNT HALIFAX. Part I. 1835-1885. By J. G. Lockhart. The Centenary Press. 1935. 12/6.

A delightfully written biography. Together with the promised second volume it will give the history of the Anglo-Catholic movement for the past sixty years.

THE ORTHODOX CHURCH. By Sergius Bulgakov. Morehouse. 1935. \$3.50.

A readable account of the doctrine and practice of the Orthodox Church by an eminent Russian theologian, which should deepen the spiritual insight of the reader.

(B) FOR STUDENTS

RANDALL DAVIDSON, Archbishop of Canterbury. By G. K. A. Bell, Bishop of Chichester. 2 vols. Oxford University Press. 1935. \$12.00.

A MASSIVE BIOGRAPHY set against the pageant of history of Church and State for the past fifty years, with copious letters and documents.

THE LIFE AND TIMES OF ST. AMBROSE. By F. Homes Dudden, D.D. 2 vols. Oxford Clarendon Press. 1935. \$14.00.

A learned study of one of the most vital periods of Church History.

THE COMPLETE WORKS OF ST. JOHN OF THE CROSS. Translated from the critical edition of P. Silverio de Santa Teresa, C.D., and edited by E. Allison Peers. 3 vols. Burns, Oates and Washbourne. 1934-1935. \$6.00 each volume.

The first complete translation into the English language. It contains a body of spiritual doctrine which will repay careful study by students who have some training in mystical theology.

Recent Books on Church Unity

Recommended by the Rev. Floyd W. Tomkins

Associate Secretary for America, Continuation Committee,
World Conference on Faith and Order

CONVICTIONS. Edited by Canon Leonard Hodgson. Macmillan, 1934. \$3.00.

A SELECTION from the responses of the Churches to the Reports of the World Conference on Faith and Order at Lausanne in 1927, showing the questions which forty-two Churches feel to be the chief obstacles to reunion.

THE CHURCH, CATHOLIC AND PROTESTANT. By William Adams Brown. Scribner. 1935. \$2.75.

A sympathetic study of the contrasted types of thought as to the nature of the Church, and what they have to learn from each other. Dr. Brown writes from intimate experience with present-day thought in Catholic and Protestant circles, as a friend of both.

A CATHOLIC PLEA FOR REUNION. By the Rev. A. Gillie, S.J. Gorham. 1935. \$1.20.

A proposal for the reunion of the Anglican Church with Rome which is refreshing in its frank admission that all the benefits would not be on one side. But the little volume has no Imprimatur.

RECOLLECTIONS OF MALINES. By W. H. Frere. Bless. London. 1935. \$1.40.

Bishop Frere gives his reflections on the conversations with Cardinal Mercier, in which he took part.

CHURCH UNITY MOVEMENTS IN THE UNITED STATES. By H. Paul Douglass. Institute of Social and Religious Research. 1934. \$3.00.

A factual study of present trends toward church union, considered from the point of view of sociological research. Very statistical, but illuminating as to popular opinion in American denominations.

CHURCH UNION IN CANADA. By C. E. Silcox. Institute of Social and Religious Research. 1933. \$3.00.

A full history of the background, negotiations, and achievement of the union of Methodist, Presbyterian, and Congregational Churches of Canada, which in 1925 became the United Church of Canada.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY. By Charles S. Macfarland. Macmillan. 1933. \$2.75.

The retired General Secretary of the Federal Council of Churches has written a survey of the movements toward unity in the past twenty-five years, both federal and organic, which while colored by his own opinions gives a useful summary of the whole field.

ESSAYS IN CHRISTIAN PHILOSOPHY. By Leonard Hodgson. Longmans, Green. 1930. \$3.00.

The eleventh essay, on The Reunion of Christendom, deals with the question from the Anglican viewpoint.

PROPOSED SCHEME OF UNION (South India). Madras, 1935. To be obtained from the International Missionary Council, 156 Fifth Ave., New York. Price, 30 cents.

This is the fifth revision of the South India Scheme of Union, as adopted by the Joint Committee in February, 1935, and now before the negotiating Churches for their approval. It includes the Basis of Union, and the draft Constitution for the united Church, together with the proposed procedure for the inauguration of the union and for the establishment of dioceses and diocesan councils.

THE UNION OF CHRISTENDOM. A series of 28 essays issued under the auspices of the Church Union of the Church of England. Morehouse. 1935. Price, 25 cents each.

The first three essays will be issued this month under the following titles:

The Sin of Disunion, by the Rt. Rev. William T. Manning.
The Christian Doctrine of Human Solidarity, by the Rev. V. A. Demant.

The Unity of the Church the Basis of a Christian World Order, by the Rev. G. D. Rosenthal.

Books on Retreats and Quiet Days

Recommended by the Rev. Shirley C. Hughson, O.H.C.
Superior of the Order of the Holy Cross

(A) FOR RETREAT CONDUCTORS

IN CONSIDERING the books which might be used by the clergy in preparing themselves for giving retreats, it must be kept in mind that one of the lesser things in the equipment of a conductor is the faculty of giving moving addresses. It is a valuable asset and must be cultivated, but it is worth about 10 per cent of the whole. The important thing is to be able to do what the title implies, namely, to conduct souls nearer to God. A thrilling address may be quite devoid of spiritual power; but no man who walks daily in close communion with God can be commonplace when he speaks of spiritual things. Often, the real work of a retreat is done in personal interviews, not in "giving meditations." Therefore, the conductor must himself be spiritually prepared; he must have deep, personal knowledge of the geography of the road if he would lead others along the way to God. He whose mind and heart are fully charged with the love of God and of souls, will have no difficulty in finding the technique. He will be able to guide souls with firm and sure direction. The books here suggested have, therefore, more to do with the inner preparation of the priest than with external technique.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS LOYOLA. Translated from the Spanish with a commentary, and a translation of the *Directorium in Exercitia*. By W. H. Longridge, S.S.J.E. Mowbray (Imported by Morehouse). \$3.65.

Before his death which occurred about four years ago, Fr. Longridge had come to be recognized as one of the greatest living interpreters of the Spiritual Exercises which, prepared four centuries ago, have taken their place among all Western Christians as the foremost text-book for retreats. There is no scheme which equals it, and of the hundreds of commentaries which have been made, few are equal to Fr. Longridge's. It should be studied profoundly, and always with prayer. Without the latter it will not be understandable.

A RETREAT FOR PRIESTS, according to the Method and Plan of the Spiritual Exercises of St. Ignatius. By W. H. Longridge, S.S.J.E. Mowbray (Imported by Morehouse). \$3.65.

A companion volume to the preceding, this book contains three fully developed retreats, and eight others in outline. The chapter on the priests' rule of life is an invaluable setting forth of one of the most important elements in the life of one who would seek to minister to others in retreat. He who masters this book, will, without question, be able to lead others in the way to God.

THE ART OF MENTAL PRAYER. By Bede Frost. Morehouse. \$2.50.

There are several historical modes of meditation, and Fr. Frost in this book sets them forth. Different modes appeal to different temperaments, and in certain cases certain modes are a distinct advance on others. The retreat conductor must know the methods which have been approved through the centuries, and must be able to divine what is best for one soul or another.

THE PERSONAL LIFE OF THE CLERGY. By A. W. Robinson. Handbook for the Clergy Series. Longmans, Green. \$1.40.

The work of every priest must be the expression of his own life in God, adapted to the needs of others. This book is a classic of instruction in the spirit of the priestly life. It can with profit be read again and again.

THE PRINCIPLES AND PRACTICE OF RETREAT. By Canon Alan H. Simpson. Mowbray (Imported by Morehouse). \$1.20.

This little treatise is invaluable as giving the simple elements of retreat—what it really consists in, and how it is to be carried on. It takes it largely for granted that the conductor is spiritually prepared, and shows him how to apply principles to particular groups.

PRIESTHOOD IN LITURGY AND LIFE. By Alban H. Baverstock. Morehouse. Paper, 80 cts.; Cloth, \$1.40.

This book is of especial value for those who may be giving retreats for the clergy.

(B) FOR RETREATANTS

THE ELEMENTS OF THE SPIRITUAL LIFE: A Study in Ascetical Theology. By F. P. Harton. Macmillan. \$3.25.

THIS BOOK is the long-awaited-for Anglican *Summa* of spiritual theology. It is placed here among books suited for retreatants, but it is equally valuable for conductors. It is a masterly treatise, and cannot be overlooked.

A RETREAT FOR LAYFOLK. By Bede Frost. Morehouse. \$1.50.

This book exemplifies for laymen the principles of meditation presented in the same author's *The Art of Mental Prayer*. It is thoroughly well done, containing thirteen fully developed meditations on crucial spiritual subjects, and outlines for twenty-five other meditations. Those who make the developed meditations should be able with ease and profit to fill out the outlines for themselves. Incidentally, the book presents much excellent material for conductors.

IGNATIAN RETREATS: Three Retreats for Lay People according to the Method of the Spiritual Exercises. By W. H. Longridge, S.S.J.E. Mowbray (Imported by Morehouse). \$2.60.

Fr. Longridge has placed lay folk as well as the clergy and retreat conductors under obligation to him in his great Ignatian work. This book is eminently practical. The first meditation, on The Nature and Object of Retreat, is enlightening, and the chapters and appendices on how to use the meditations and the extended suggestions on the prayers, resolutions, space of time to be employed, posture, and so forth, leave no one any excuse for not knowing the technique of a retreat, whether made privately, or in a group with a conductor. The instruction On Going Out of Retreat is unusual, and of great worth in teaching us how to conserve the gifts the retreat has secured for the soul.

THE DEGREES OF THE SPIRITUAL LIFE. By the Abbé Auguste Saudreau. 2 vols. Benziger. \$5.00.

The Abbé Saudreau is perhaps the greatest living spiritual master the French Church possesses. This work, while prepared with the simplicity of a primer, is for souls who have high spiritual ambitions, and who are full of a resolute determination to fulfil them. Those of mediocre spiritual aspirations had better let it alone. It is not a book for those who are content to remain barely within the pale of grace. To those who humbly aim high, it will reveal a heavenly vision indeed.

Recent Books on the New Testament

Recommended by the Rev. Burton Scott Easton, S.T.D.
Professor of the Literature and Interpretation of the New Testament,
General Theological Seminary

FOR THOSE WISHING—and it is an admirable wish!—to devote Lent to the study of some special Book in the Bible *Galatians*, by G. S. Duncan, may be warmly commended (Harper. \$3.50). It is the only commentary in English that utilizes fully the very important advances made in our knowledge of this Epistle. Less exacting is an exposition of Revelation by C. F. Wishart, called *The Book of Day* (Oxford Press. \$1.00); it is popularly written but affords a good introduction to this cryptic Book. More directly devotional is W. E. Lutyens' *Sons of God* (Macmillan. \$1.75), faithful both to good scholarship and the best Anglican tradition.

For an appreciation of the Bible as a whole, *The Beginnings of Our Religion*, by Dr. Fleming James and others (Macmillan. \$1.00), is comprehensive and soundly written.

No outstanding Life of Christ has appeared within the last five years, apart from the very learned work of Maurice Goguel. This is now available in an English translation, *The Life of Jesus* (Macmillan), but it is to be studied, not read, and is rather expensive (\$6.00). But J. S. Stewart's *A Man in Christ* is a valuable life of St. Paul (Harper. \$2.50), full of spiritual appreciation.

In its ability to show the modern practical values of New Testament thinking Dr. W. R. Bowie's *The Renewing Gospel* is an excellent work (Scribner. \$2.00).

Recent Books on the Old Testament

Recommended by the Rev. Dr. Cuthbert A. Simpson

Assistant Professor in Old Testament, General Theological Seminary

AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT. By W. O. E. Oesterley and Theodore H. Robinson. Macmillan. 1934. \$4.00.

A SUBSTANTIAL WORK which sets forth the results of the critical study of the Old Testament, presents the problems still unsolved, and states fairly the various solutions which have been offered thereto.

THE STORY OF THE OLD TESTAMENT. By Edgar J. Goodspeed. The University of Chicago Press. 1934. \$1.00.

A compact, readable, non-technical introduction to the Old Testament, with many quotations, and suggestions for further study.

THE HEBREW LITERARY GENIUS. By Duncan Black Macdonald. Princeton University Press. 1933. \$2.50.

An introduction to the Old Testament as the literature of the Hebrew people—"the expression in words, used with art, of all that had come to them."

THE PSALMS FOR MODERN LIFE. Interpreted with drawings by Arthur Wragg. Claude Kendall. 1934. \$2.00.

The Psalter, in the text of the King James Version, with drawings depicting situations in modern life equivalent to those which in ancient times stirred the soul of the Psalmist. A most moving book.

AN INTRODUCTION TO THE BOOKS OF THE APOCRYPHA. By W. O. E. Oesterley. Macmillan. 1935. \$3.75.

Presents the historical background against which the Books of the Apocrypha were written, and discusses their doctrinal teaching. The second part contains a concise outline and description of each book. A most useful introduction to a neglected literature.

Recent Books on the History of Religion

Recommended by the Rev. Dr. Herbert H. Gowen

Professor of Oriental Languages, University of Washington

LEAVING OUT of account the books mentioned in my *History of Religion*, published in 1934 [Morehouse. \$3.50], the following volumes seem to me of sufficient importance to provide a reading list on the subject for the ensuing weeks:

THE IDEA OF SALVATION IN THE WORLD'S RELIGIONS. J. W. Parker. Macmillan. 1935. \$2.25.

Very good, with an unusual approach and a clear arrangement of material.

DESIRE AND THE UNIVERSE. John K. Shryock. Centaur Press. 1935. \$3.50.

A cross-section view of the history of Religion. Interestingly written out of ample knowledge and very suggestive.

FAITHS MEN LIVE BY. John Clark Archer. Nelson. \$3.00.

Interesting and comprehensive, but in the section on Christianity not satisfactory from the Churchman's point of view.

MODERN TRENDS IN WORLD RELIGIONS. Edited by A. Eustace Haydon. Chicago University Press. 1934. \$2.50.

The Haskell Lectures, delivered by various representatives of world religions at the Century of Progress Fair in Chicago.

RELIGION IN VARIOUS CULTURES. Horace L. Friess and Herbert W. Schneider. Holt. 1932. \$5.00.

A comprehensive and well written guide to the study of the history of religion.

IN THE FULNESS OF TIME. E. O. James. Macmillan. 1935. \$1.40.

An exceedingly competent authority deals with the significance of the Mystery Religions in the Roman Empire as the historical background of Christianity.

A PREFACE TO RELIGION. Bernard Iddings Bell. Harper. 1935. \$1.75.

Exactly what the title says. Particularly useful.

STUDIES IN COMPARATIVE RELIGION. Edited by the Rev. E. C. Messenger. 5 vols. Catholic Truth Society. London. \$6.25.

Comprehensive and learned, but from the Roman Catholic point of view. Anglicanism is treated by Prof. Jansens and Presbyterianism by Dr. Orchard.

HEALING, PAGAN AND CHRISTIAN. G. G. Dawson. Macmillan. 1935. \$3.25.

The story of religious therapeutics from primitive times till its use in Greek, Roman, Jewish, and Christian times.

A TREASURE HOUSE OF THE LIVING RELIGIONS. Compiled by Robert Ernst Hume. Scribner. 1932. \$3.00.

A selection of texts under fifty heads. The compilation is naturally from the syncretistic point of view.

Reading on the Eastern Orthodox Church

Recommended by Paul B. Anderson

Director, Russian Service of the International Y. M. C. A.

FORTUNATELY there is now available a good deal of literature in English on the Eastern Orthodox Church for the average reader as well as for those who wish to go more deeply into this fascinating world of thought and worship. The following grouping may be useful to guide those interested in its various aspects.

THE EASTERN ORTHODOX CHURCH. By Stefan Zankoff. Translated and Edited by Donald A. Lowrie. Morehouse. \$1.00.

THE ORTHODOX CHURCH. By Sergius Bulgakov. Translated by Elizabeth Carrington Cram. Edited by Donald A. Lowrie. Morehouse. \$3.50.

Professor Zankoff is Dean of the Cathedral in Sofia, Bulgaria, and his book consists of lectures given at the University of Berlin, describing the structure, history and, to a certain extent, the doctrines of the Eastern Church. The book by Dean Bulgakov of the Russian Orthodox Theological Academy in Paris was specially prepared for European and American readers and provides a lucid exposition of the doctrines of the Church under topical headings.

THE VALIDITY OF ANGLICAN ORDERS. By Metropolitan Chrysostom of Athens. With a Preface by Canon J. A. Douglas. Morehouse. Paper, 80 cts.; Cloth, \$1.20.

This significant and fundamental treatise on relations between the Orthodox and Anglicans, though small in size and easily read, should be supplemented by the articles which have appeared during the past five years in the *Christian East* (Faith Press), giving indispensable information on developments in attitude and action.

An entirely new and potent literature revealing the positions of Anglicans as well as Orthodox on concrete problems of doctrine and practice, which must be dealt with in the course of advance to sacramental unity, has begun to appear as a result of the Anglo-Russian Conferences of the Fellowship of St. Alban and St. Sergius. This is found in the journal of the Fellowship, now entitled *Sobornost* (subscriptions and back numbers can be secured through the Rev. Dr. Edward R. Hardy, Jr., treasurer of the Orthodox and Anglican Fellowship, 175 Ninth Avenue, New York City), and in the symposium called *The Church of God* (Macmillan. \$3.50).

THE ORTHODOX CHURCH. By Canon J. A. Douglas, Walter Frere and Others. Pp. 32. 6d.

THE RELATIONS OF EAST AND WEST SINCE THE GREAT SCHISM. By Ivan R. Young. Pp. 24. 4d.

TEACHING ON THE SACRAMENTS IN THE EASTERN ORTHODOX CHURCH. From *The Holy Catechism* of Nicholas Bulgakis. Pp. 15. 3d.

OUR DEBT TO THE EASTERN CHURCHES. By C. B. Moss. Pp. 16. 3d. (A series of pamphlets prepared in 1935 for the Anglican and Eastern Churches Association and published by the Faith Press, London.)

LECTURES ON THE EASTERN CHURCH. By Dean Stanley. Everyman Edition. Dutton. 70 cents.

A classical history and interpretation.

(Continued on page 208)

Judaism in Transition

A Review

By the Rev. Henry Smith Leiper, D.D.

American Secretary, Universal Christian Council

CONVINCED that certain definite things must be done by modern Israel if a vigorous, creative, and productive culture is to be achieved, Dr. Mordecai M. Kaplan, author of *Judaism as a Civilization*, sets himself the task of pointing out what these things are. His new volume he calls *Judaism in Transition*. (Covici-Friede, New York. \$2.50.)

He sees clearly enough the "unprecedented character of the contemporary human scene in general, and of the current Jewish problems in particular." But he does not believe that a mere re-creation of past history is now possible or desirable. He seeks to approach problems of spiritual and social readjustment with a thoroughly affirmative rather than a "wall-motto" philosophy. As he puts it himself, "It is Jewish life abundant, rich in content, variegated in appeal, visible and tangible as well as thinkable" that will provide a solid barrier against which vicious anti-Semitism will dash itself to pieces.

He believes that the Jewish people have been too willing to take on the coloring of their surroundings and to make radical changes in traditional patterns of ideas, social structure, and spiritual life generally. Threatened by the disintegration which such a transition involves, as well as by the selfishness and cowardice of much non-Jewish class or national egotism, Judaism must direct its attention not to "another-worldly" but to "this-worldly salvation."

There is a great deal of what seems to me debatable dogmatism in his first chapter but there is no lack of clarity. He points to a program which he believes should guide his coreligionists. First, says Dr. Kaplan, the Jew should be highly self-conscious and distinctive in his group life without, however, neglecting to synthesize his life with that of the country of which he is a citizen. Second, he must build up Palestine as a focal point and unifying bond stimulating all the scattered communities of the race. Third, Judaism must maintain an organic community in all parts of the world which shall be co-operative, all-inclusive, and highly organized. Fourth, Jews who go into non-Jewish activities or movements should see them not as rivals to Jewish life but as means of making it more worth while. Fifth, religion must be maintained as the principal means of articulating "the soul of the Jewish nation."

After discussing the organization of American Jewry and showing why he believes the individualism acquired during the last century should be abandoned for a collectivist ideal, the author hastens to show that by collectivism he does not mean Communism or Fascism. In a discriminating way he tries to meet the challenges of these two rising world religions which he defines with a clarity that is extraordinary. The reconstruction he suggests, however, to meet the Marxist viewpoint is so radical as to lead to serious question, for he wants to shift "the center of gravity of religion from salvation in an imagined other world to salvation in this world," and he regards dependence on God as little more than reliance on the "spiritual insights of man."

In the main, however, his treatment of the doctrine of God does not suggest any extreme humanistic emphasis, and his redefinition on the whole would be quite acceptable to many liberals be they Jewish or Christian. The doctrine of the chosen people must go, he says, because of its essential repugnance to

the ethically-minded man who sees what hate and strife is bred by such a doctrine. (Page the Nazi boosters of Aryanism!) It should mean for the Jews "awareness of the privilege they enjoy in having been gifted with a civilization which spells salvation for them, without any implication that other people have not received similar revelations." Incidentally, he points out that the present Nazi teaching concerning "purity of blood" might easily be based in theory upon the teaching of Ezra who contended that mixed marriages involved a pollution of the "holy seed."

IN HIS dealing with new emphases in Jewish education, the author curiously enough seeks to exalt adult education among Jews as more important at the present time than education of children, who are, he suggests, condemned to lose the high spiritual values of Judaism today mainly because their parents are unaware of what they have to transmit. This treatment is followed by a discussion of Rabbinic training, which leads him back to a reconsideration of Jewish history, particularly in connection with reconstructions by such great scholars as Maimonides.

The author brings his volume to a close with a remarkable discussion of the meaning of religious tolerance. What he would like to see is an attitude in which religion is identified with various cultures or historic group life. He thinks it cannot be communicated to others who have not shared the experience out of which it has grown. While I should say decidedly that this is not borne out by the history of religious expansion, there is much truth in his contention, and an interesting viewpoint is presented by him in his statement that each religious person should say "my religion differs from yours, but yours may be as true for you as mine is for me, although I cannot accept yours and you cannot accept mine."

I could wish that every thoughtful person having to do with Jewish-Christian relations would read this careful and highly intelligent discussion. There will be many points at which debate arises, quite as often, I should judge, among Jewish as among Christian readers, but no other road to understanding is so good as that of the frank facing of such facts as occupy Dr. Kaplan.

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The High Places

THESE EXPLORERS of the high places of the spiritual life have only one thing in common—they have observed the conditions laid down once for all for the mystic of the Twenty-fourth Psalm, "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation." The "land which is very far off" is always visible to those who have climbed the holy mountain. It may be scaled by the path of prayer and mortification, or by the path of devout study of God's handiwork in nature; and, lastly, by the path of consecrated life in the great world, which, as it is the most exposed to temptations, is perhaps on that account the most blessed of the three."

—William Ralph Inge.

Books for Lenten Reading

(Continued from page 206)

THE CHURCH AND THE SOCIAL REVOLUTION. By M. Spinka. Macmillan. \$2.25.

This is a careful and comparatively objective study of religion in Soviet Russia down to 1927, and is the best book to read. For the subsequent period, let me recommend the pamphlets by a group under my direction and published under the general title, *Life and Soviet Russia*. These present primarily the record from Soviet Russian published sources. *Training for the Godless Ministry* is a study of the process and content of Soviet atheistic education. *Character in Child and Man* is a survey of Soviet articles describing the problems of moral conduct in an anti-religious state. *Religion in Russia, 1935* brings the situation up to date. (Published at 10 Boulevard Montparnasse, Paris, 15, France. 3 centimes each.)

THE RUSSIAN REVOLUTION. By Nicholas Berdyaev. Sheed & Ward. \$1.00.

A very small but exceedingly valuable essay by one who thoroughly understands the Marxist ideal and views its experience from the standpoint of an Orthodox philosopher.

THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev. Morehouse. \$1.25.

The significance of this volume is perhaps best illustrated by the fact that Bukharin, the leading Soviet philosopher, devoted two articles to it in the Moscow government organ, *Izvestia*, in December, 1935.

Other interpretations of the Communist Revolution and of the world crisis by Orthodox thinkers may be found in articles in *Christendom: a Journal of Christian Sociology* (Morehouse. \$2.00 a year) by Prof. G. P. Fedotoff (Vol. 5 No. 19) and Prof. Berdyaev (Vol. 5 No. 20).

Recent Books on Public Affairs

Recommended by Clinton Rogers Woodruff

PEACE AND THE PLAIN MAN. By Sir Norman Angell. Harper. \$2.00.

SIR NORMAN ANGELL is perhaps the most effective publicist in England in international matters and his latest book deals with the factors making for war and of the reasons why nothing fundamental will ever be accomplished by war. It is a helpful and suggestive volume well worth thoughtful reading.

CAN WE BE NEUTRAL? By Allen W. Dulles and Hamilton Fish Armstrong. Harper, for Council on Foreign Relations. \$1.50.

This is an impartial careful study of the pressing problem of neutrality backed up by sundry documents. It is interesting to those who want a general view of the arguments for and against neutrality and to those who want the documents and the 120 pages devoted to a statement of the problem and of the difficulties surrounding it.

WHY WARS MUST CEASE. By Ten Authors. Macmillan. \$1.00.

This is a little book by a group of women who abhor war and sets forth the reasons for this abhorrence. The thesis may be stated in the words of Mrs. Catt, "Women would now do well to transform their traditional habit of helpless surrender when war comes to one of righteous opposition to war itself while it merely threatens."

THE SHADOW OF WAR. The American Academy of Political and Social Science. \$2.00.

This is a careful evaluation of current political and economic factors making for and against war by sundry well known students.

THE HERITAGE OF FREEDOM. By James T. Shotwell. Scribner. \$1.75.

The subtitle of this volume is "The United States and Canada in the Community of Nations." It is a striking study of the peaceful relations of the United States and her northern neighbor for many generations.

BOYCOTTS AND PEACE. Harper. \$4.00.

This is a report of the Committee on Economic Sanctions of the Carnegie Foundation and will prove helpful to those who want to know something about sanctions now so prominently before the world in connection with the Ethiopian situation.

THE WORLD TREND TOWARD NATIONALISM. The American Academy of Political and Social Science. \$2.00.

This is another publication of the Academy by sundry scholars discussing the rise and growth of nationalism in recent years. It is a helpful volume giving as it does various viewpoints.

WORLD PROSPERITY. By Wallace McClure. Macmillan. \$4.00.

The subtitle of this authoritative book is "World Prosperity As Sought Through the Economic Work of the League of Nations." It gives an admirable summary of what has been accomplished in this connection.

WARS: NO PROFIT, NO GLORY, NO NEED. By Norman Thomas. Stokes. \$1.50.

Norman Thomas, who is always an interesting writer, summarizes in this small volume the arguments against war and it is well worth reading.

THE CAUSES OF WAR. By the Very Rev. W. R. Inge, G. D. H. Cole, Sir Josiah Stamp and others. The Telegraph Press. \$1.50.

This small volume embodies a series of radio addresses of prominent Englishmen. They vary in their value and importance but there is considerable meat in them.

Lenten Books for Church Women and Girls

Suggested by Deaconess Henrietta R. Goodwin

WE ARE ALL, I know, trying to make plans for an earnest and well-kept Lent; and no doubt a part of our planning is concerned with selecting books for special reading. Some of my friends have asked me to suggest a few favorites to choose from; and I find it no easy task; for was there ever a time when so many delightful and stimulating religious books were spread so temptingly before us? And alas! we cannot read them all.

Our brief list, then, begins, appropriately enough, with the Land of the Rising Sun; for the name of Kagawa is much before us at this time; and I am sure that we should all be helped by reading his *Meditations on the Cross*.¹ It would make our own meditations more fresh and loving, I think, to learn how the great Story is understood and interpreted by a devout Oriental Christian.

"The Cross is the whole of Christ, the whole of love . . . Without the Cross there is no victory."

His Life and Ours, by Leslie D. Weatherhead.² Here is another book which does more than arouse interest—it touches the conscience and the will. Indeed our list might well include all Mr. Weatherhead's thoughtful books, and especially his latest one, *Why Do Men Suffer?*³

Less familiar, perhaps, but promising us useful brain exercise as well as devotional help, are the following four books, all most rewarding to the student: *The Psychology of Christian Personality*, by Ernest Ligon;⁴ *Come, Holy Spirit*, by Karl Barth;⁵ *The Fate of Man in the Modern World*, by Nicholas Berdyaev;⁶ *Christian Worship in the Primitive Church*, by Alexander B. Macdonald.⁷ This last book, to quote the Foreword, "recaptures the vital note characteristic of all New Testament facts"; and also reminds us that the "classic period" of Christian worship, which closed shortly after the death of St. Paul, was also a period of the greatest enthusiasm, in the full religious sense of the word, and of the most joyous thankfulness. Such a book makes us realize how just these qualities would transform our prayers, so often cold and selfish, into something less unworthy of our heritage.

In this connection, I think *Prayer, Its Philosophy, Practice and Power*, by Dr. Orchard,⁸ though not an easy book to read, is most

¹ MEDITATIONS ON THE CROSS. Toyohiko Kagawa. Willett, Clark & Co. \$1.50.

² HIS LIFE AND OURS. Leslie D. Weatherhead. Abingdon Press. \$2.00.

³ WHY DO MEN SUFFER? Leslie D. Weatherhead. Abingdon Press. \$1.25.

⁴ PSYCHOLOGY OF CHRISTIAN PERSONALITY. Ernest Ligon. Macmillan. \$3.00.

⁵ COME, HOLY SPIRIT. Karl Barth. Round Table. \$2.00.

⁶ THE FATE OF MAN IN THE MODERN WORLD. Nicholas Berdyaev. Morehouse. \$1.25.

⁷ CHRISTIAN WORSHIP IN THE PRIMITIVE CHURCH. Alexander B. Macdonald. Scribner. \$3.00.

⁸ PRAYER: ITS PHILOSOPHY, PRACTICE AND POWER. W. E. Orchard. Harper. \$1.25.

suggestive; and one should not overlook the two useful little appendices; and if we do not already know it, we should all read again and again Dr. W. Cosby Bell's book on Immortality—*If a Man Die*⁹—written so short a time before he himself entered into Life Eternal that it seems to bring a very special word of comfort and hope.

Here are three favorite books of prayers—already familiar, no doubt, but so helpful that I cannot resist setting them down. First, there is *The Kingdom, the Power, and the Glory*¹⁰—the American edition of the Grey Book, so useful in classes and at conferences, with its beautiful litanies and intercessions. Next, Bishop Brent's *Adventures in Prayer*¹¹ recalls him so vividly that we can almost hear his voice, so full of vitality and courage and strength—do let us make it our first choice. Dr. Drury's Introduction speaks of the Bishop's "conscious will to pray beautifully." That is a phrase for us to remember and live by. *The Divine Companionship*, by J. S. Hoyland.¹² This beloved book will remind us on dark days, when our lights burn low, and our faith seems to grow dim, how refreshing it is to turn our aspirations into verse, as the author does for us.

One could hardly close even so brief a word as this without saying what we all feel—that of course the Bible and the Book of Common Prayer will have the first place in our scheme of Lenten study. As a dear old pastor used to say, when giving them to his Confirmation class: "There's everything in them for life, and they're all in all for death, and ye'll not want them beyond."

⁹ IF A MAN DIE. W. Cosby Bell. Scribner. \$1.75.

¹⁰ THE KINGDOM, THE POWER, AND THE GLORY. Oxford University Press. 50 cts.

¹¹ ADVENTURES IN PRAYER. Charles Henry Brent. Harper. \$1.25.

¹² THE DIVINE COMPANIONSHIP. J. S. Hoyland. Richard R. Smith. \$1.00.

How to Be a Clergyman

NOWADAYS we take a young man and ordain him to the ministry of God's Word and Sacraments, warning him solemnly that he ought to forsake and set aside all worldly cares and studies; to give himself wholly to this office: to apply himself wholly to this one thing, and to draw all his cares and studies this way. And in that hour of uplifting I believe men do see the beauty and glory of the spiritual priesthood, and resolve that they will give themselves to its great purpose. But as soon as the newly-ordained priest is out of the Cathedral and back in the parish, and more still when he gets the charge of a parish of his own, he finds that the Ordination Service standard is not the one to follow if he is to make a mark in his sacred calling which will attract praise and promotion. A clergyman is expected to be:

A gentleman	A fair musician
A scholar	A skilled accountant
An athlete	A capable organizer
An orator	A sturdy beggar

and to have a good working knowledge of sanitation and political economy. Of course these things are not specified in a list as they appear on this page, but they are expected; and if a man fails conspicuously in any of these departments he is likely to find himself at a disadvantage.

—Archdeacon Peile in "God or Mammon."

THE LIVING CHURCH RELIEF FUND AUDIT

We have made an examination of the records relative to the various relief funds collected through THE LIVING CHURCH, and have satisfied ourselves so far as practicable that the donations received for the period from December 31, 1934 to December 31, 1935, as published in THE LIVING CHURCH amounting to \$2,255.56, were distributed in accordance with the published wishes of the donors. The cancelled checks were inspected by us in support of these disbursements.

At December 31, 1935 donations of \$10.50 were on hand awaiting distribution.

No charge has been made for expenses incurred by the Morehouse Publishing Company in the collection and distribution of these funds.

The total amount collected and distributed for relief purposes from November 1, 1914 to December 31, 1935 is as under:

Total to December 31, 1934, as previously reported	\$395,931.44
Amount collected and distributed from December 31, 1934 to December 31, 1935	2,255.56

Total collected and distributed to December 31, 1935	\$398,187.00
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Milwaukee. PRICE, WATERHOUSE & Co.

Everyday Religion

Saint Luke 8

THE SUN has gone down and so has the mercury. The thermometer says five below zero. A clear cold night. There is moon enough for me to see some darkish blots in the vines against the lee side of the garage—13 sparrows and five starlings huddled together asleep. We've been feeding them crumbs and suet all through the cold spell. They're scoundrels, every one of them, but St. Francis eggs me on to have pity.

On my desk beside the Prayer Book lies the new seed catalog, gay on one side with petunias, and luscious on the other with globe tomatoes, pole limas, and telephone peas. I see no harm in the two books lying together. They have affinity. I would take no shame to be found even in church with a seed catalog in my side pocket. In its way, it is a holy religious book full of innocence and godly promise. It's a grand book to show to a child. Our old rector had no use for prizes for us Sunday school children, but he used to give us all packets of seeds in Lent after catechism, and we brought him beets and radishes and zinnias for his altar in the hot summer.

And then here's the Prayer Book with its blessed old gospel for Sexagesima: "A sower went out to sow his seed." And then the tale of the four kinds of soil, told off short and sure like four o'clock by the church bell:

Trodden soil
Shallow soil
Weedy soil
Deep soil

The best, dearest, truest story ever told of the trouble a gardener has with his ground. Four telling blows to touch the heart.

Let's read no pessimism, no fatalism into it. It is the story of the pity of good seed partly gone to waste, but not a story of men that cannot be changed.

Come to think of it, I never had a *good* garden but one; and God took me away from that one right soon. My other gardens have all been stubborn soil; sour, hard-pan, stony. And how I've wrestled with that soil, adding wood ashes and compost, raking out stones, deep trenching to make it friable with winter frost! The weeds I fight; red root and wild garlic, ragweed and that serpent in the vegetable Eden—the wild morning glory!

Hard soil? You can break it with mattock and frost. Stony ground? You can pry out and pick up stones. Surcharged with weed sperms? You can slaughter weeds by the million—some gardeners even bake their soil on sheet iron over a fire.

Oh, soil is glorious, divine stuff. And so is man—when the Gardener breaks him, ploughs him, harrows and enriches him.

Spring is coming. This deep frost is a good thing. I pray for a better crop this year. The Seed is the Word—perfect. Man is the soil, and God is at work upon him.

THERE IS still room for all of us on this earth of ours, still work for all, still food for all, if we know how to govern ourselves as children of the one Supreme God. —Bishop Cook.

Books of the Day

Edited by Elizabeth McCracken

Dean Bulgakov On His Church

THE ORTHODOX CHURCH. By Sergius Bulgakov. Translated by Elizabeth Carrington Cram. Edited by Donald A. Lowrie. Morehouse. \$3.50.

THIS WORK, beautifully translated by Elizabeth Carrington Cram and ably edited by Donald A. Lowrie, is likely to become the classic on Orthodoxy for English-speaking readers. The Church is conceived as something far more than an institution—a life, the continuation of Pentecost to all ages. It follows that its tradition is not a mere dead deposit from the past—it is a living tradition to which each age of the Church can make its own contribution, with perfect loyalty to her unchanging faith. It is a tradition which does not repress but liberates the creative forces of individual members of the Church, and which in turn is enriched by them.

The relation of Scripture and tradition to modern methods of Biblical exegesis is clearly set forth. The writer seems rather severe on St. Vincent of Lérins—the Vincentian "*quod semper*" was supplemented by the frank recognition of the necessity for development (though not alteration) of the Church's dogmas.

The problem of the hierarchy and its origin is dealt with in a manner at once intelligently orthodox and intelligently modern (a rare combination). At times, it must be admitted, a certain inconsistency is apparent in the treatment of the transition from primitive charismatism to the fully organized priesthood (Pages 51 and 132, for example, are hard to reconcile). More completely satisfactory is the discussion of the organic nature of the Church in "*sobornost*"—to use the untranslatable Russian term that so perfectly sums up St. Paul's teaching on the one Body with the many members. The hierarchy in succession from the Apostles exists in and for the Church—not apart from it, nor above it—and not even the whole episcopate is necessarily infallible. It is only the Church as a whole that enjoys the sure guidance of the Holy Spirit and hence is infallible. It is natural, therefore, that the Orthodox Church allows for wider liberty than the Roman; a liberty, however, not to be confused with the anarchic subjectivism so common in Protestantism.

Unity is regarded as something vital rather than legal, qualitative rather than quantitative. The Orthodox view of unity is sharply distinguished from the Roman doctrine (which makes it primarily a governmental affair) and from the "Branch Theory" of many Anglicans, as well as from those of historical relativism in which the concept of the Church becomes practically lost.

Under the head of "Orthodox Dogma," there is a remarkable presentation in brief compass of the doctrine of the Trinity. One wishes that the subject of Divine Wisdom (*Sophia*), in connection with which one feels the influence of Soloviev and of Böhme, in part had been developed at greater length. It has been generally neglected in the West since the age of the Fathers.

The place of the Virgin and the saints in Orthodoxy is described in a way that should win even those unsympathetic with this important part of Orthodox faith and worship. An exception must be made in regard to one unfortunate passage of a highly speculative nature (Page 211). The chapters on the Orthodox Church Service and Orthodox Mysticism are invaluable for those who would understand the inner ethos of the Eastern Church, while the profound discussion of "Orthodoxy and the State" and "Orthodoxy and the Economic Life" will be welcomed—the more so that Dean Bulgakov was known as one of the leading political economists of Russia long before his entrance into the priesthood. A certain amount of personal speculation enters, not unnaturally, into the treatment of Orthodoxy and Apocalyptic thought and Orthodox Eschatology. In view of the prevalent neglect of these subjects by most Christians of the West (who appear "in this life only to have hope in Christ"), we can learn much from the author here.

The subject of reunion is approached with true clarity of faith and breadth of sympathy, and should appeal to Anglicans in particular. The author finds the spirit of living Orthodoxy diffused in rich though varying measure far beyond the empirical limits of his own communion. The work concludes with a magnificent expression of hope—hope that bursts from the fiery furnace of

adversity and persecution—in the renewal of the Church's youth and the dawn of another—truly Christian—Middle Age.

WILLIAM H. DUNPHY.

Religion and the State

RELIGION AND THE MODERN STATE. By Christopher Dawson. Sheed & Ward. 1935. \$2.00.

CATHOLICISM, PROTESTANTISM AND CAPITALISM. By Amintore Fanfani. Sheed & Ward. 1935. \$2.00.

CHRISTOPHER DAWSON in this book is, as usual, thought-provocative. And how refreshing to find a religious author who can write like a man of letters! One's enjoyment of such a book is independent of agreement. But there is more to gain than enjoyment in this keen analysis of the balanced forces, in conflict with one another, with which the Christianity of our day has to reckon. Capitalism, Fascism, Communism, stemming from the same root, are all, according to Dawson, various forms of that secular state control, that mass organization, which threatens the life of the spirit. He does not ignore the fact that one social system may furnish a better climate than another for spiritual flowering; if he has to choose, his choice would fall upon Fascism: "There seems no doubt," says he, "that the Catholic social ideals set forth in the Encyclicals of Leo XIII and Pius XI have far more affinity with those of Fascism than with those of either Liberalism or Socialism."

In view of our facile condemnations of what we half understand, it is well for us to read his exposition of the underlying concepts of the corporative state, including Mussolini's debt to Sorel. Fascism, however, comes for him on the whole under the same ban as the other usurpations of authority by the secular state; and while, like many advanced Christian thinkers, he dismisses parliamentary institutions and democratic liberalism as moribund, it is in Communism that he sees the logical ultimate of the secularization of life dating from the renaissance.

And the remedy? When we turn from analysis toward construction the book grows disappointing. We come back to the old demand for individual regeneration. This position wins our glad endorsement; but the further question presses: How are regenerate men to function in regard to the burning issues of the day? "The essence of Christian sociology is its political relativity." Surely; but let us at least study how to adapt ourselves to a relative situation while it lasts. "The conception of civilization as the social expression of a divine law" must surely be recovered. What next? One hardly feels that the last word has here been said in regard to the lingering elements of spiritual vitality to be endorsed and fostered, in each of the three forces struggling for world control. In contrast with the vagueness of this book one calls to mind the admirably concrete suggestions in the last chapter of a book as insistent as Dawson's on the primacy of the spiritual: the chapter entitled "Next Steps" in Stanley Jones' *Christ Against Communism*. Dawson has a fine sentence toward his close: "It is of the very nature of Christianity to provide new solutions for new situations." Perhaps in his next book he may bend himself definitely to the indicated task.

"The capitalistic order of society itself owes its origin to the revolt against the Catholic tradition." So says Christopher Dawson. Dr. Fanfani would not agree. His careful and richly documented study of the development of capitalism through Christian history joins issue with the thesis of Weber much in vogue recently which traces a causal relation between Protestantism and the capitalistic system, and demonstrates that on the contrary the roots of our present methods are found deep in the Catholic centuries. He does not endorse those methods any the more on that account. "The Catholic ethos is anti-capitalistic," capitalism and Catholicism are wholly incompatible; and this erudite lecturer at the University of the Sacred Heart in Milan adds another voice to the chorus, increasing in volume, which proclaims the inevitable hostility of the two. His book affords rich evidence, were such needed, of the breadth and penetration of modern Roman Catholic scholarship. A book for students and scholars.

VIDA D. SCUDDER.

NEWS OF THE CHURCH

British Group Seeks 'Dogmatic Agreement'

New Society Aims for "Reconciliation With Holy See"; Other News From England

LONDON—A new Church of England society was launched in January. Its sponsors are the priests of the Council for Promoting Christian Unity, and the object of the new society, which is to include lay men and women, is "the reconciliation of the Anglican communion with the Holy See on the basis of true dogmatic agreement." The *Church Times*, in its comment, says:

"We agree that the reunion of Christendom, so vital for the salvation of the world, means the return of the Provinces of Canterbury and York to communion with the other provinces of the Church of the West. Probably a majority of English Churchmen would find little difficulty in recognizing His Holiness the Pope as *primus inter pares*; but if 'the true dogmatic agreement' in the minds of the Rev. W. R. Corbould and his friends means the acceptance of such modern Roman doctrines as Papal Infallibility and the Immaculate Conception, then only a tiny and inconsiderable rump will be eager to join the proposed trek to the Eternal City, and the great majority of English Catholics will, while praying for reunion, go on with their task of demonstrating the possibility of accepting the whole primitive Catholic Faith without abandoning intelligence and adopting modern superstitions."

ACT TO SAVE FAMOUS CHURCH

An effort is being made by a number of learned societies to save the city church of All Hallows, Lombard street, which is threatened with demolition, under the scheme for the union of the benefice with that of its near neighbor, the Church of St.

(Continued on page 219)

Archbishop Confers With Dr. Keller on Refugee Aid

LONDON (NCJC)—The question of Church coöperation in aid of refugees, particularly from Assyria and Germany, was the subject of a conference between Dr. Adolf Keller, director of the Central Bureau for Inter-Church Aid, and the Archbishop of Canterbury.

It is reliably reported here that the League of Nations has secured from various member nations a total of 72,000,000 Swiss francs toward the required 83,000,000 francs for settling 30,000 Assyrians in the region of the Ghab. An appeal is contemplated to the Churches for funds to supply a church building for these Nestorian Christians, who represent one of the oldest divisions of the Church.

Dr. Clingman Accepts Election to Episcopate

LOUISVILLE, KY.—The Rev. Dr. Charles Clingman, elected Bishop of Kentucky at the diocesan convention January 23d, has accepted the election, subject to the canonical consents of the bishops and standing committees of the Church.

Church Building Fund Commission Has \$804,314

NEW YORK—The permanent fund of the American Church Building Fund Commission now amounts to \$804,314.60. Outstanding loans to churches total \$726,766.52. Commenting on the year's work, the secretary of the Fund, the Rev. Dr. Charles L. Pardee, writes:

"These loans are scattered through nearly every diocese and continental missionary district and have been of inestimable benefit to many parishes and missions. In addition to these loans the commission makes outright gifts from its income and during the past year has distributed in this way the sum of \$23,211.87. These gifts, like loans, are made in final payment for the building costs of churches, rectories, and parish houses where the parishes and missions benefited have themselves raised a portion of the amount necessary for the project without resorting to other means of financing."

At the annual meeting of the commission on January 16th, the officers of the commission were reelected.

Forward Movement in Cuba Stresses House Meetings; Four New Churches in 1935

HABANA, CUBA—The Forward Movement in Cuba during the pre-Lenten period is concentrating on cottage meetings and house evangelism in the *barrios*, and on the distribution of the Commission's tract on the Church, which has been translated into Spanish by the Rev. Romualdo Gonzales.

Bishop Hulse has begun his second series of visitations, involving several thousand miles of travel, in which he is visiting more than 25 missions from Habana to Guan-tánamo, over 600 miles away.

In his fall visitations the Bishop consecrated the new Church of the Holy Trinity at Morón, which made a total of four new Church buildings opened for use in 1935.

Bishop Stewart in Florida

ORLANDO, FLA.—Bishop Stewart of Chicago, visiting in South Florida, preached in the Cathedral January 19th, and on the 22d accompanied Bishop Wing, the diocesan, to Palm Beach, where they attended the parish meeting of Bethesda-by-the-Sea, the rector of which is Bishop Thomas, formerly of Wyoming.

Bishop Maxon Urges Personal Conversion

Tennessee Diocesan Points to Failure of Economic Cure-alls, in Address at Washington Mass-Meeting

WASHINGTON, D. C.—"There is no political, economic, or social set-up known to man that can cure what's the matter with us," declared Bishop Maxon of Tennessee, at a mass-meeting held in the Church of the Epiphany, Washington, on February 5th, in the interest of the Forward Movement. "All our problems will vanish when we become the sort of Christians Christ intended His followers to be."

Bishop Freeman of Washington introduced the speaker. Clergy from all parts of the diocese were present and took part in the procession. A number of visiting choirs from other churches were present, in vestments, to augment the brilliant vested choir of the church, occupying seats in the galleries. A large body of vestrymen from many churches and parishes and also officers of parish organizations were in attendance and were in the procession. This was the most significant meeting yet held in the diocese in connection with the Forward Movement, diocesan chairman for which is the Rev. F. Bland Tucker, who assisted in the conduct of the service.

Bishop Maxon was followed with intense interest for nearly an hour—and many would have liked for him to continue, so gripped were they by his stirring message on behalf of the general work of the Church. It was observed that his remarks were varied with periods of irresistible humor but that there was also challenge, a bit of constructive criticism and a marshaling of facts and statistics

(Continued on page 216)

Dr. Reinheimer to be Consecrated March 4th

ROCHESTER, N. Y.—The Rev. Dr. Bartel H. Reinheimer, who was elected Bishop Coadjutor of Rochester November 19th, will be consecrated on March 4th at Christ Church, Rochester, by the Presiding Bishop, all canonical requirements having been fulfilled.

Bishops Ferris of Rochester and Rogers of Ohio will be co-consecrators, and Bishops Cook of Delaware and Hobson of Southern Ohio, the presen-ters. The sermon will be preached by Bishop Creighton, Suffragan of Long Island.

The Rev. Messrs. Frederick S. Fleming and William F. Peirce will be the attending presbyters.

Easton Clergy Plan Diocesan Communion

All Communicants of Diocese to Join
in Forward Movement Observance;
Bishop Names Committee

SALISBURY, MD.—A corporate Communion of all communicants in the diocese of Easton is planned by the clergy of the diocese for March 1st, as an act of coöperation with the Forward Movement.

This was decided at a conference held here January 27th, at which the Rev. Dr. O. J. Hart, a member of the Forward Movement Commission, delivered the principal address.

Other projects proposed for the consideration of a Forward Movement committee named by Bishop Davenport of Easton are as follows: Plans for a diocese-wide mission, a day's conference on the Forward Movement in each county of the diocese, informal gatherings of the clergy for study and meditation, a revival of convocation meetings in the interest of the movement, and the establishment of annual conferences for the young people of the diocese.

The members of the committee are: the Rev. Albert H. Frost, chairman; the Rev. Messrs. Robert R. Gibson, Blake Hammond, and Robert W. Lewis, and the Rev. Dr. J. Warren Albinson.

Rev. C. R. Barnes Speaks at Annual C.M.H. Meeting

TRENTON, N. J.—Speaking at the annual meeting of the diocesan Church Mission of Help held in the synod hall on January 16th, the Rev. C. Rankin Barnes, executive secretary of the national Department of Social Service, praised the method of social case work used by this, as well as other Christian social service agencies, as most thoroughly in harmony with the implications of Christian theology. Such dealing with individuals in its aim to enable them properly to relate themselves to their environment was, he said, involved in our profession of the Apostles' Creed. The great difference between Christian and non-Christian social work lay in the fact that the Church postulated God as the major element in environment and until the client was related properly to God, the "social case work" was incomplete.

At the meeting the following officers were elected for 1936:

Mrs. J. H. A. Williams, president; Mrs. Paul Matthews, first vice-president; the Rev. Harold Dunne, rector of St. Luke's, Westfield, second vice-president; Mrs. Guy Rentsler of Plainfield, treasurer; the Rev. J. Quincy Martin, rector of St. John's-in-the-Wilderness, Gibbsboro, secretary; and the Rev. Canon Frederick B. Halsey, vicar of Trinity Cathedral, chaplain.

Lenten Forward Broadcast

COLUMBUS, OHIO—Daily Forward Movement meditations and Bible readings will be broadcast during Lent over Station WCOL here by the Rev. Harold J. Weaver of St. John's Church, Columbus.

Episcopal Church Giving Compared With Others

NEW YORK—The Episcopal Church annual per capita gift for parish expenses is \$13.31, according to statistics for 1935 issued by the United Stewardship Council.

Of the 25 non-Roman communions for whom figures are published, the Episcopal Church is 11th in per capita annual gifts for parish expenses, \$13.31. The highest and lowest amounts in this column are \$22.25 and \$4.77.

The Episcopal Church per capita annual gift for the national budget is 90 cts. Only 20 groups are included in this column and the Episcopal Church is 19th. The highest and lowest figures in the column are \$4.85 and 86 cts.

Utah Cathedral Reopened at Annual Convocation

SALT LAKE CITY, UTAH—The closing service of the convocation of the missionary district of Utah, meeting here January 31st and February 1st was held in the restored St. Mark's Cathedral as the official opening of the Cathedral, which was ravaged by fire last March.

Missionary support, the Forward Movement, and the place of the Church in matters pertaining to world peace were stressed by Bishop Moulton in his annual address.

Delegates to the provincial synod to be held at Yosemite in May are as follows:

The Rev. A. E. Butcher, the Ven. W. F. Bulkley, the Rev. John P. Moulton, J. E. Jones, Dr. Eugene H. Smith, and Frank Goeltz.

N. Texas Convocation Meets

SAN ANGELO, TEX.—The Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions*, addressed the convocation of North Texas meeting in Emmanuel parish here, January 19th and 20th.

Confirmations were reported in excess of the previous peak reached in 1925, but the national financial objective had been only 65 per cent attained, and the district objective only 50 per cent. The Forward Movement was receiving strong support, according to reports from all sides.

Delegates to the provincial synod were elected as follows: the Rev. Messrs. Alex B. Hanson, Philip K. Kemp, and W. H. Martin; and Messrs. Joe Earnest, James G. Bledsoe, and J. B. Hodges.

Mrs. Lawrence W. Hollis, Jr., presided at the meeting of the Woman's Auxiliary; Mrs. Frederick Digby-Roberts, Jr., was elected secretary, and Mrs. V. Van Gieson, treasurer.

The next convocation will meet in Big Spring, in January, 1937.

Dr. Block to Conduct Mission

HOPKINSVILLE, KY.—The Rev. Dr. Karl M. Block, rector of the Church of St. Michael and St. George, St. Louis, will conduct a five-day mission at Grace Church, Hopkinsville, the Rev. C. E. Craik, Jr., rector, beginning March 1st, and continuing through March 6th. Dr. Block, a member of the National Council and secretary of the Forward Movement Commission, has recently been elected Bishop Coadjutor of Kansas.

Women May Serve on W. N. C. Vestries

Convention Passes New Canon by
Small Margin; Rev. C. R. Barnes
Tells of Social Service Work

HICKORY, N. C.—A change in the canon of the diocese of Western North Carolina permitting women to serve on vestries was passed by a narrow margin at the annual convention of the diocese held here February 6th and 7th.

The Rev. C. Rankin Barnes gave a forceful address at an evening service on the work and aims of the National Department of Christian Social Service. The growth of the National Laymen's League in the diocese was noted, as also the continued success of the four diocesan schools. The head of the Appalachian School for Young Children at Penland, in place of Miss Catharine Califf, recently resigned, is the Rev. Peter W. Lambert the school chaplain.

The new members of the executive council are: the Rev. E. D. Butt, of Valle Crucis; the Rev. George Floyd Rogers, of Asheville; Haywood Parker, of Asheville, and Francis Field, of Biltmore. Mr. David P. Harris, of Christ School, Arden, was elected a trustee of the diocese, and the Rev. W. S. Stoney, of Morganton, was elected a trustee of the University of the South, to succeed those whose terms expired.

Protestant Friars May Be Needed, Says Dr. Holt

CHICAGO (NCJC)—The annual meeting of the Chicago Church Federation was held in the LaSalle Hotel January 27th. Dr. Ivan Lee Holt of St. Louis, president of the Federal Council of the Churches of Christ in America, spoke on the Search for a New Strategy in Protestantism.

He said movements in Italy, Germany, and Russia have something to teach us as to the place of religion in building a better social order. In our effort to emphasize the need for social justice and a better life for all, we may even need a new order of Protestant mendicant friars, he declared.

Finally, he asked, what is the way out of the Protestant confusion to a new reformation? He answered this question by advocating (1) A more thorough investigation of our whole social economic system and bold pronouncements as to a cure; (2) More unity between the Churches and other organizations—not so many overlapping agencies; (3) A great preaching mission across the whole country. This will be inaugurated next autumn.

Dr. Holt concluded by saying that Protestantism must find a new strategy if it is to survive.

Slavonic Choir to Give Recital

NEW YORK—The American Slavonic Choir, under the direction of Alexander Koshetz, is to give another recital of music of the Eastern Orthodox Church, in the Chapel of the Intercession, February 16th, at 8 P.M., at the invitation of the vicar, the Rev. Dr. Wallace J. Gardner.

Changes Made in Cathedral Plans

Philadelphia Chapter Announces Plan to Build on Smaller Scale, Utilizing Chapel as Choir, Choir as Nave

PHILADELPHIA—Important changes in the original plans for the Cathedral of the diocese of Pennsylvania at Roxborough in Philadelphia have been decided upon by the chapter.

A smaller structure is contemplated in the belief that such a building can supply the needs for many years to come, and also, that it can be achieved in a shorter period of time than by adherence to the original plans for a more pretentious Cathedral.

Announcement of the chapter's decision was made January 27th in a special publication sent to the clergy and laity of the diocese. The chapter in this publication gives in some detail the character of the changes upon which it has decided. Under the revised plans the present St. Mary's Chapel, which is partly completed and in which regular services are now being held, will be merged into the Cathedral structure as the choir of the Cathedral. In its present development St. Mary's Chapel comprises the apse and three bays.

It was agreed by the building committee, and Frank R. Watson, architect of Philadelphia, and Philip Hubert Frohman, architect of the Washington Cathedral, with whom the committee consulted, that by completing St. Mary's Chapel and using it as the choir of the Cathedral, and by completing also the tower and transepts of the Cathedral, together with the choir on the original Cathedral plans, which would be used as the nave, the diocese would have a Cathedral which would be practical and economical, as well as beautiful internally and externally at every stage of its construction.

Instead of the tower at the eastern end of the choir in the original plan it is proposed now to build an octagonal lantern large enough for a carillon, requiring 63,000 cubic feet. This lantern on the revised plan is but 40 feet lower than the tower on the original plan. In announcing the new plan the chapter aims first to complete the crossing and surmount it with the octagonal lantern to contain a carillon.

"A complete carillon," the announcement adds, "has been offered to the chapter if a tower is built within a limited time in which to place it. For a carillon the lantern would be made rather light and rich in design, important enough to give a good deal of character to the small-size Cathedral, and would in no way interfere with the development in the future of a great central tower of a large Cathedral either architecturally or acoustically."

Polish Choir Sings at Cathedral

MILWAUKEE—The Polish choir of the Church of the Holy Name, Milwaukee, under the direction of Bishop Francis Bonczak presented a concert of traditional and modern Polish carols on January 23d at All Saints' Cathedral.

Russian Bishop Welcomed at Pittsburgh Cathedral

PITTSBURGH, PA.—On February 2d, Bishop Mann of Pittsburgh, assisted by Dean Moor of Trinity Cathedral, officiated at a service of welcome to Bishop Benjamin of the Russian Orthodox Church to Pittsburgh. In this service Bishop Benjamin and six of his priests with the choir from the Russian Church at Ambridge sang the Russian Vespers. There was a large congregation.

Texas Council Endorses Child Labor Amendment

HOUSTON, TEX.—The Child Labor Amendment to the Constitution was endorsed by the council of the diocese of Texas at its annual meeting here January 19th to 21st. The council also commended the work of the child welfare division of the state government. This subject was one of four social issues stressed by Bishop Quin, the diocesan, in his annual address. The others were war, lynching, and social security. In regard to the latter, the council recommended a program which should include the needs of all rather than the special demands of minorities, expressing its conviction that unemployment and poverty should be regarded as a problem capable of and demanding solution.

New elections include:

Registrar, the Rev. Lawrence L. Brown; executive board, the Rev. Messrs. E. H. Jones and J. B. Dobbins, and Messrs. R. A. Booth, Thomas Rice, T. F. Lighthouse, and Rufus Cage.

The council endorsed the efforts of a committee which is to solicit funds for the erection of a chapel at Texas Agricultural and Mechanical College.

Two New Canons Installed at Trinity Cathedral, Trenton

TRENTON, N. J.—Two new canons were installed at Trinity Cathedral here on January 25th. The Rev. Dr. Walter Lowrie, formerly rector of St. Paul's Church, Rome, Italy, author of *Religion or Faith*, and many other works, now resident at Princeton, N. J., was installed as honorary canon. At the same time the Rev. R. B. Gribbon was installed as canon residentiary.

Noted Clergymen to Give Lent Sermons at Rochester Church

ROCHESTER, N. Y.—A number of noted clergymen have agreed to give noonday Lenten sermons at Christ Church, Rochester. They are as follows:

February 27th and 29th, Bishop Ferris of Rochester; March 2d to 6th, Bishop Fiske of Central New York; 9th to 13th, Bishop Ward of Erie; 16th to 20th, Bishop Ivins of Milwaukee; 23d to 27th, the Very Rev. S. Whitney Hale, dean of the Cathedral, Buffalo; 30th to April 3d, the Rev. Canon H. Abye Prichard of the New York Cathedral; and April 6th to 9th, Bishop Gray of Northern Indiana.

Reunion Stressed at Chicago Convention

Bishop Stewart, in Annual Address, Rejects Submission to Rome as Basis of Catholic Unity

CHICAGO—While making a plea for Christian unity, Bishop Stewart, in his charge to the 99th annual diocesan convention at St. Chrysostom's Church on February 4th, declared pointedly that the Church can never submit to Rome to accomplish such unity.

ROMANS NOT ONLY CATHOLICS

"The Anglican communion, which includes the Episcopal Church, is, like the Orthodox Eastern Church, Catholic and Apostolic, yet neither of these communions is in communion with the Roman see," he said.

Bishop Stewart said the infallibility of the Pope cannot be accepted by the Church. "There are, it is true," he stated, "many differences between our communion and Rome, but the root of the difference is in the enormous claim of the Bishop of Rome to be by divine appointment the sovereign pontiff of the whole Church of Christ; the sole fountain of jurisdiction so that no bishop can have rightful authority except as it is given him by the Pope."

"This claim, which cannot be sustained by appeal to Scripture or to the early Church, reflects not the mind of Christ but the mind of an ecclesiastical Cæsar and it is put forth with astonishing effrontery today in a world which no longer recognizes the divine right of kings."

URGES PRAYER FOR REUNION

"By all means let us pray for reunion of all Christians including our brethren of the Roman communion; and let us keep ourselves free from that ignorant prejudice which strangely confuses all Catholic teaching and practice and ceremonial with that of the Latin Church, and which flames into passion at even the suggestion of similarities. But let us also keep it clear and make it clear that if we are Catholics in faith and order, in sacramental life and sacramental worship, we are also protestants against every claim of the Roman hierarchy to substitute a part for the whole, substitute the Holy Roman Church for that article of our belief which we profess—the Holy Catholic Church, the communion of saints which includes Rome and Canterbury and a great deal besides."

"QUICKENING OF SPIRITUAL LIFE"

Bishop Stewart noted a "quickenings of spiritual life" in all the great communions, referring especially to the Forward Movement in the Episcopal Church.

Of the world situation, he said the "clash of forces at home and abroad is not the clash of mere political parties or national policies, is not the warfare between armies or the threatened warfare between navies or bombing planes, but is rather the old apocalyptic spiritual warfare between Christ and Cæsar."

George A. Ranney, president of the People's Gas, Light & Coke Co., and generally looked upon as successor to Samuel Insull in the utilities business in Chicago, was elected a member of the standing committee. He succeeds Henry E. Mason, lawyer, who retired from the committee because of ill health. Other members of the committee were reelected.

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MACMILLAN

Miss Rich, St. John's Home Matron, Retires

MILWAUKEE—Miss Louise Rich, for 16 years matron of St. John's Home for Aged Ladies of the Church, has retired, because of ill health.

Mrs. Alice K. Hopkins, who has had a large experience in institutional work throughout the country, has been chosen to take her place.

Miss Rich, a member of a distinguished Church family, is greatly beloved and has considerable influence throughout the diocese of Milwaukee. Her executive ability and tact have made St. John's Home virtually unique among institutions of its kind. At present, Miss Rich is visiting Sisters of the Holy Nativity at Fond du Lac, but she will shortly return to Milwaukee to live at St. John's Home.

Bishop Bartlett Fears Missionary Breakdown

CHICAGO—A breakdown of the domestic missionary work of the Church is threatened unless increased support for such is forthcoming from the dioceses of the Church, Bishop Bartlett of Idaho told a mass meeting of the diocese of Chicago in connection with the diocesan convention at St. Chrysostom's Church on February 5th.

Bishop Bartlett reviewed the great need for work in the rural fields and told of the eleven and one half million children who have no religious training in the rural sections.

“This nation not only needs the Christian religion; it needs the Episcopal Church,” he declared. “This Church of ours has made a tremendous contribution to the life of America. Now we face the greatest crisis in the mission of the Church. Already appropriations have been cut from 40 to 60 per cent. Another cut means catastrophe.”

A feature of the mass meeting was a demonstration by more than 100 men and boys who are members of the Brotherhood of St. Andrew in the diocese.

Seek Action to Make New York Churchyard a National Shrine

NEW YORK—A bill has been introduced in the House of Representatives at Washington by Representative Curley of New York, providing that the churchyard of St. Ann's Church in the district of New York City known as Morrisania be made a national shrine in memory of the founders of the nation buried therein. Gouverneur Morris, who is known as the “penman” of the Constitution, is interred in St. Ann's churchyard; and also his wife, a lineal descendant of Pocahontas. The grave of Lewis Morris, a signer of the Declaration of Independence, and that of his wife are there, with those of other members of the Morris family.

It is proposed that a monument be erected in honor of these illustrious members of the parish. The rector of St. Ann's is the Rev. Edward Clark Russell. He has furthered in many ways the movement to make a national shrine of the churchyard, and has gained the support of several patriotic societies for the plan.

Christian Makes First Gift to Jewish Fund

Large Sum Donated to Further Mass-Emigration From Germany; Sir Herbert Samuel Tells of Plans

NEW YORK (NCJC)—Announcement that the first definite gift toward the \$15,000,000 fund to be raised by world Jewry for the emigration of Jews from Germany has come from an American Christian, was made by Viscount Bearsted at a luncheon at the Aldine Club held under the auspices of the Federal Council of Churches, February 5th. The British Jewish leader and industrialist said he could not divulge the name of the donor but that the gift was a “substantial one.”

Another speaker was Sir Herbert Samuel who outlined the details of the mass-emigration plan. He said the plan called for the emigration of the younger generation of German Jewry during a four-year period. Half of these, Sir Samuel said, will find homes in Palestine during this period, while the remainder would be placed in a number of countries. A fund of 15 million dollars will be sought to finance this emigration plan, 10 million dollars of which will be raised by American Jews and 5 million by the Jews of England and other European countries.

He emphatically denied that the emigration plan included a scheme for the promotion of German exports. “We have no intention of promoting the export of German goods in connection with any plan of removing Jewish properties,” he said.

Sir Herbert urged his listeners to direct attention to the plight of Christian non-Aryans and other groups who are being persecuted in Germany. “The Jewish question,” he said, “is only part of a larger and more formidable problem.”

W. Texas Convention Strongly Supports Forward Movement

SAN ANTONIO, TEX.—A spirit of hopefulness and determination to go forward characterized the 32d annual council of the diocese of West Texas meeting at St. Mark's Church, San Antonio, January 21st to 23d. Resolutions were adopted condemning lynching and favoring social security and public safety legislation.

The Forward Movement was enthusiastically commended, and the organization of chapters of the Laymen's League urged upon the parishes of the diocese. The financial condition of the diocese was shown to be much better than a year ago.

The Rev. Messrs. Samuel O. Capers and William C. Munds were elected to the standing committee.

The Rev. L. B. Richards retired from the standing committee after a continuous service of nearly 18 years.

A forward step was taken in the relation of the diocese to the National Council by raising the percentage of missionary funds to be sent to the national treasurer from 25 per cent to 40 per cent.

Bishop Demby Speaks on Forward Movement

Many Young Colored People of Other Communions Hear Arkansas Suffragan at Memphis Meeting

MEMPHIS, TENN.—More than 250 young people not of the Episcopal Church among whom were Baptists, Methodists, Presbyterians, and Congregationalists, members of social organizations, and young teachers of two Negro colleges, joined with a large number of young colored people of the Episcopal Church in a meeting held here January 26th in the interest of the Forward Movement.

Bishop Demby, Suffragan of Arkansas for the colored race in Arkansas and the province of the Southwest, gave an address on Youth, Education, and Christian Behaviorism, followed by a meditation on Personal Discipleship and Rededication.

In spite of rumored feeling in Memphis against the Episcopal Church, so favorably was Bishop Demby's message received that after the meeting he was invited to talk to the young people of a leading Memphis Baptist Church and to the students of a Memphis school.

The young people of the Church in Tennessee, Bishop Demby said, are being organized to do work among young people who do not belong to any religious denomination. He also said that in Arkansas and Kansas the colored people are being inspired by the Forward Movement to greater personal endeavors for Christ and His Church, and for community service.

Rev. Joseph F. Fletcher in Charge of S. Ohio Cathedral

CINCINNATI—The Rev. Joseph F. Fletcher, director of the School of Applied Religion here, has been appointed in charge of St. Paul's Cathedral, Cincinnati. He succeeds the Rev. Ewald Haun, who has been in charge for the past nine years.

The Cathedral is admirably located in a section of the city where the Church can render social and pastoral services to underprivileged people. The Cathedral program is still in its formative stage, but the main emphasis of work will be in the direction of a social ministry. As it stands, beside diocesan headquarters, there will also be ample opportunity to provide the devotional life of the diocesan staff and draw them into the life and activity of the Cathedral.

Fr. Fletcher expects to provide definite pastoral experience for a number of students in the School of Applied Religion. Other students will receive the same supervision in parishes throughout the Cincinnati area.

Bishop Hobson of Southern Ohio appointed Fr. Fletcher and the appointment was confirmed by the board of trustees of the Cathedral.

Mr. Haun, 71 years old, has been a clergyman for 30 years. He is retiring to devote his time to writing and study.

Romanists, Protestants More Friendly in Reich

CHICAGO (NCJC)—A new unofficial relationship has been effected between Roman Catholic and Confessional Churchmen in Germany, according to Dom Albert Hammenstede, prior of the Benedictine abbey of Maria Laach near Coblenz, who has recently arrived in this country. The German cleric is staying at Rosary College, River Forest, where he is to conduct classes in historic liturgies of the Church for Roman Catholic clergy of the Central West.

Although refusing to comment on the politico-religious situation, Dom Hammenstede said that prejudices between Protestant and Catholic Churchmen are being broken down and informal conferences have been held between Roman Catholic priests and the Confessional clergy. Such meetings, he said, have no official recognition by either Church.

"There is a sort of unexpressed, self-understood rapprochement between Catholics and Protestants," he explained. "Protestants see the good intentions of the Catholics and Catholics see the goodwill of the Protestants."

Los Angeles Reports Better Financial Condition in 1935

LOS ANGELES, CALIF.—Reports at the 41st annual convention of the diocese of Los Angeles, meeting in St. Paul's Cathedral, January 29th, showed that the diocesan finances were in much better condition with floating indebtedness of something over \$5,000 paid off during 1935. It was reported that the diocese had been able to pay its full pledge to the general Church program and that other funds were in a good condition.

The address of Bishop Stevens, the diocesan, laid emphasis on the fact that the time has come to stop simply trying to "hold the line" in the diocese and to take steps to seize opportunities for extending the work of the Church in Southern California. Bishop Gooden, suffragan of the diocese, laid emphasis on the need of the Church to speak with a clear voice on such social and moral questions as the control of the liquor traffic, gambling in its various forms and public entertainment. He pointed out that Christian education was one of the strong influences we could bring to bear in correcting abuses which have crept into all these activities.

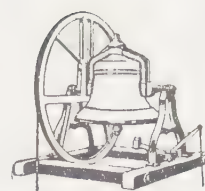
The Rev. W. N. Pearson and W. A. Holt were elected to the standing committee.

Those elected to the executive council were the Very Rev. Dr. Harry Beal; the Rev. Messrs. Eric I. Bloy, Herbert V. Harris, M. I. L. Kain, and Ray O. Miller; and Messrs. Thomas Fleming, Jr., C. M. Gair, G. W. Gatchell, William Howard, and W. A. Monten.

The following were elected delegates to the synod of the Province of the Pacific: the Rev. P. G. M. Austin, S. C. Clark, Jr., William Co-wans, and E. T. Lewis; and Messrs. M. A. Albee, R. E. Blight, G. G. Entz, and Stanley Williams.

Swimming Pool Given to Kenyon

GAMBIER, OHIO—More than half a century after his graduation, Charles B. Shaffer, '83, of Chicago, has presented to Kenyon College a swimming pool costing \$35,000. The pool was dedicated on January 11th by Bishop Rogers of Ohio.



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Bishop Maxon Urges Personal Conversion

Continued from page 211

which must have put everyone, especially the business men of the congregation, to thinking seriously about the condition of the Church throughout the world.

"Every form of political and economic machinery known to man is now in operation in some part of the world," said Bishop Maxon. "If any of these systems constituted a cure-all for the ills of humanity, we would not now all be in the same sorry mess! The real struggle is not political or economic, or even social—but it is a struggle between paganism and Christianity. It is that pagan idea that the state is all, and the individual is nothing. The philosophy of Communism is ruling in the United States today—not that I fear the political machinery of the relatively few actual Communists in America—but still their philosophy is apparent in the life of this nation to a marked degree."

Reviewing the life of the Church in recent years, the speaker declared, "Our giving for the five years just past has been drying up. We owe \$35,000,000, which means that every year we are pouring into a hole, never to be again seen, about \$2,000,000 in interest alone." He was referring to the immense indebtedness throughout the Church, in mortgaged property, debts and obligations of various sorts in the parishes and dioceses as a whole.

"Only one-third of our communicants are active," he said. Another one-third he referred to as "resurrectionists"—who come to church once a year, at Easter time. "The other third never show up until they are brought into church, feet first. Just why they get all the bouquets I am unable to say." He showed that 85% of all the Episcopal churches in America are parishes of fewer than 300 members. He declared that if just one-half of the inactive members of the various churches could be won back to an active interest, the Church would undergo a great revival and all financial difficulties would vanish.

"We need a revival in the Church, to arouse and stimulate life in ourselves and then a mission to get life into others. This movement is not a movement to convert the Japanese or the Eskimos or the Hottentots (though I hope we will never lessen our efforts in this respect!)—but the Forward Movement is an effort to convert us."

Bishop Maxon urged the regular reading of the Forward Movement literature, a concentration of pastoral and vestry interest on the inactive two-thirds of the members in a given parish, special Lenten services with emphasis on some group or organization in the parish and a uniform movement upward toward Christ and His principles of life and conduct.

\$5,000 Legacy Left to California Church

MARYSVILLE, CALIF.—St. John's Church, here, recently received a \$5,000 legacy from the estate of Mrs. Ellen E. Moore. Present plans are that the money will be used for repair and preservation of the church building, which, erected in 1855, is the oldest building of the Episcopal Church now standing in California.

Increase Noted in St. Andrew Chapters

"A Living Faith for a Changing Age"
Title of Study Course for This Lent,
Executive Committee Announces

PHILADELPHIA—An increase in the number of Brotherhood chapters, from 577 last August to 613 on December 31, 1935, was shown in the report submitted by general secretary Leon C. Palmer at the meeting of the executive committee of the Brotherhood of St. Andrew, held in Philadelphia, January 15th. The organization of a Brotherhood chapter at the Church of St. Mary the Virgin, Sagada, Philippine Islands, was reported, together with prospects for the formation of a national organization in Brazil.

Reality in Religion, the Lenten study and discussion course in personal religion used last spring, was used by approximately 700 parish groups, both Brotherhood chapters and mixed groups, and the completion of the course offered for this Lent, A Living Faith for a Changing Age, was announced.

A week-end conference for older boys and young men, of approximately college age and a few years thereafter, is to be held at the College of Preachers, Washington, D. C., February 28th to March 1st. The conference will be devoted to a consideration of the religious and ethical problems confronting young men of today, and will be led by the general secretary. A proposed tour of 12 or 15 leading cities, with conferences with the clergy and popular mass meetings in the interest of the Brotherhood was announced, together with plans for a series of older boys' supper conferences to be held in strategic centers.

Three provinces (First, Third, and Fifth), have made arrangements for the holding of provincial conferences of the young men of the Brotherhood and the development of a working Brotherhood organization for the province. A special conference of leaders on Brotherhood work in colleges is being arranged, to be held at an early date.

Haydon O. Merrill, of the Church of the Saviour, Philadelphia, was elected assistant treasurer, to serve with William A. Cornelius, the present treasurer.

Victor D. Hanby of Wilmington, Del., and J. Henry Wendt of Richmond, Va., were appointed members of the executive committee.

Milwaukee W. A. Hears Fr. Parker

MILWAUKEE—The principal speaker at the annual council of the Woman's Auxiliary of the diocese of Milwaukee, which met at St. Paul's Church, January 28th, was the Rev. Francis Parker, O.H.C., prior of St. Andrew's School at Sewanee, Tenn., who discussed the problems confronting the mission school and how their difficulties were being overcome.

Miss Margaret Goodwin was elected president; Mrs. Frank McIntyre, 1st vice-president; Mrs. Milton C. Borman, 2d vice-president; Mrs. George White, corresponding secretary; Mrs. E. B. Norton, recording secretary; Mrs. Stephen Park, treasurer; and Miss Emily Bond, U. T. O. treasurer.

Fake Charities Hit at C.M.H. Meeting

**N. Y. Welfare Commissioner Warns
of Racketeers; New Directors
Are Elected**

NEW YORK—The speaker at the annual meeting of the Church Mission of Help of the diocese of New York, held at the Hotel Commodore on January 20th, was William Hodson, commissioner of Public Welfare of the city of New York. Mr. Hodson took for his subject, Church Charities—Fake and Real. In addition to members of the Church Mission of Help and other Church people, a considerable number of social workers with no Church connection came to the meeting especially to hear Mr. Hodson. He said in part:

"During the past year the department of public welfare has carried on a vigorous campaign to rid this city of one of the most insidious and unconscionable rackets which it has ever had to cope with. An organized gang, consisting mostly of crooks and petty offenders, have created fake charitable agencies and have chartered them under the law of the state as religious corporations. Three of these so-called charities which we have investigated recently have taken in as much as \$8,000 per week. There are in the city today over 300 'telephone salesmen' who either are members of this gang or are in its employ, and who are experts in making fraudulent solicitations over the telephone. Each one of these telephone salesmen has his own list of suckers which he calls 'taps.' In these lists of easy marks we have found such descriptive notations as 'this guy falls easily for the sick child gag,' or 'this guy is nuts on crippled children or veterans.'

"I would suggest that every generous citizen of the city make it a rule to refuse to make contributions over the telephone. If this rule were strictly followed, it would put the charity racketeers out of business at one stroke, at least until such time as they had devised some new method of defrauding the public. Do not let religious titles or charitable names influence you in your giving. Never make a contribution to any organization unless you know what it does, how it is run, and who runs it."

Frederic A. Cammann, president of the diocesan organization, introduced Bishop Gilbert, suffragan of New York, who introduced the speaker and called on the officers for their annual reports. Bishop Gilbert read a telegram from the Rev. Shirley C. Hughson, O.H.C., the chaplain, saying that he was snow-bound at Holy Cross Monastery and would be unable to attend the meeting.

TELLS OF WORK AMONG GIRLS

Among those who reported was the executive secretary, Miss Marguerite Marsh. Miss Marsh said in part:

"Of the 852 girls assisted by the Church Mission of Help in 1935, 65 per cent were between 16 and 25 years of age. In New York City there are 44,530 more girls than boys between these ages, and this is an important factor in contributing to social maladjustment on the part of many girls who are thwarted in their natural desire for marriage. Eco-

Olympia Convention Finds

Finances in Better Condition

SEATTLE, WASH.—Pledges for the support of missions totaled \$900 more than at the time of convention in 1935 at the 26th annual convention of the diocese of Olympia held at Trinity parish Church and House, Seattle, February 4th and 5th. This fact helped to offset rather disquieting statistics contained in a very complete report on the state of the diocese during the past 10 years, showing a decrease in Church school enrolment of 831 and of communicants of 8. In spite of this however a considerable number of church and auxiliary buildings had been erected, so that the property values had increased about 50 per cent. At the instance of Bishop S. Arthur Huston the convention authorized him to appoint a committee to draw up a ten-year plan of progressive development. The commission on the Forward Movement also presented an inspiring report and valuable recommendations.

The convention took a merciful step making it possible for parishes delinquent on their diocesan assessments to return to full union with the convention. If they pay their 1935 and 1936 assessments they will have full privileges in 1937.

N. B. Guthrie, and Judge W. E. Campbell, Hoquiam, are new members of the standing committee.

The Rev. Messrs. G. A. Wieland, and W. G. Horn; Messrs. W. Yale Henry, Tacoma, and B. Roy Anderson, Seattle, were elected to the diocesan council for a three-year term.

Delegates to the provincial synod are as follows: The Rev. Messrs. E. B. Christie, Olympia; R. J. Arney, Kent; G. A. Wieland, and W. B. Turrill, Tacoma. Messrs. H. B. Wilbur, Seattle; W. E. Campbell, B. Roy Anderson, and Ainsworth Blogg, Seattle. Alternates: the Rev. Messrs. Earl C. Schmeiser, Puyallup, and John F. Pritchard, Seattle; Messrs. Joseph Bridcott, Renton; R. B. Wolf, Longview; George Cleaver, and W. E. Campbell, Bishop Huston to select two additional clerical alternates if necessary.

Annual meetings of the diocesan Woman's Auxiliary, Altar Guild, and Daughters of the King followed the convention, Bishop Sanford of San Joaquin being the principal speaker.

economic difficulties also make marriage impossible.

"In New York City alone there are 390,000 young people between the ages of 16 and 25 who are not at work and not in school. Add to the difficulties presented in life to the young girl the fact that 80 per cent of our clientele come from broken homes and you will understand why young people break under the strain and must seek help from agencies offering such services as the Church Mission of Help, which provides not only material relief but skilled case work and the spiritual help of religion."

DIRECTORS ELECTED

As required by the constitution, one-third of the entire board of directors is elected each year. Members reelected for a three-year term were: James Madison Blackwell, Mrs. George P. Cammann, Bishop Gilbert, and Mrs. T. Wyman Porter. New members for a three-year term were: Mrs. Ernest Frederick Eidlita, and Mrs. Thayer Jaccaci. Reelected for one year was Mrs. Walter P. Bliss. The Very Rev. Dr. Hughell E. W. Fosbrooke and Mrs. George B. St. George were elected honorary advisors. Officers are Frederic A. Cammann, president; the Rev. Dr. Frederic S. Fleming, first vice-president; Miss Caroline Choate, second vice-president; James Madison Blackwell, treasurer.

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Head-Hunting Begun Again in Philippines

Members of Bontoc Mission Throw
Off 35 Years of American Influ-
ence; Kill Native Lay-Worker

BONTOC, P. I.—In spite of 35 years of American and Church influence in the Philippine Islands, head-hunting has begun again. Alfred Anewasal, Governor Dosser's private secretary, and son of the old Anewasal who was Deaconess Routledge's friend, has died from a spear-wound in the back inflicted by three Bontoc natives.

The trouble started, according to Bishop Mosher of the Philippines, with the disappearance of a feeble-minded Bontoc. One of the older women dreamed that the inhabitants of the nearby village of Tukuran had done away with him, and in revenge, after an abortive attack upon Tukuran, the Bontocs murdered Anewasal, who, though a Tukuran, was living in Bontoc.

The Philippine constabulary has succeeded in averting pitched battles between the two villages, according to latest reports, but the trouble was far from settled.

Deaconess Kate Sibley Shaw at All Saints' School, Bontoc, sends the following report to Bishop Mosher:

NIGHTMARE CONDITIONS

"I don't know whether anyone else has written to you or not, but I think you should be informed about the troubles in Bontoc; the past week has been a nightmare. Things were pretty tense when you were here, but they have gone on from bad to worse. Two weeks ago tomorrow, Bontoc and Samoki joined forces for an attack on Tukuran, Samoki to attack the village from the front and Bontoc from the rear. The Tukuran gate-keeper saw the Samoki men from a distance, and immediately telephoned in to Bontoc and two truckloads of constabulary were rushed out there and arrived in time to prevent the attack.

"The Bontocs have had a particular grudge against Alfred Anewasal, whom of course, you know; they accused him of sending the missing Bontoc man to Tukuran on an errand. There wasn't a word of truth in it, but it made no difference, of course. They stoned his children, and threatened to burn his house, and last Monday, he was speared in the back by Bontoc boys, nephews of the missing man, as he was going in or out of Adachi's store. He had had a guard for some time, but had sent him to the provincial building to get a list which he had forgotten—he was buying things for the Maiinit fire victims.

"The word was immediately sent out to Tukuran, and in much less time than it takes to write about it, the Tukuran men were on their way to Bontoc, armed with spears, shields, and headaxes. The Samoki men, seeing the Tukuran coming, armed themselves to the teeth, and came tearing across the river like madmen, to the aid of the Bontocs; the constabulary met both groups and had to fire on them to drive them back.

SCHOOLBOY'S LIFE THREATENED

"There has been one Tukuran boy in the dormitory here and he, with the rest of our

25,000 Gideon Bibles in Japan

BINGHAMTON, N. Y. (NCJC)—Over 25,000 Bibles have been placed in the hotels of Japan by the Gideons, it was announced by representatives of the Woman's Auxiliary at a conference of the Gideons of New York, New Jersey, and Pennsylvania held here February 2d.

It was also announced that the goal of the association is the placing of 2,500,000 Bibles in hotels and institutions throughout the world. Up till the present 1,300,000 Bibles have been placed, it was declared.

children who attend the public school, were in the school at the time. As soon as the excitement was known there, the boy ran upstairs and hid, and just in time, because two Bontoc men, armed with spears, rushed into the sixth grade room looking for him, and scared the rest of the children almost to death. Fr. Wolfe (rector and head of the school) sent four men, our teachers or employees, to get the boy, and he was brought safely down here and we also sent for all our children. The parents of our day-pupils were panic-stricken and one of Dangwa's trucks came and took them home, with Antero, armed with a gun, on the truck. The constabulary later in the day came and took the Tukuran boy to their barracks for safe keeping. A couple of days later, Governor Dosser sent him down here, thinking that things were quieting down and that he would be safe.

"The very next day, four Bontoc boys sneaked into the compound, during the Mass, while two more waited outside, to attack the boy when he came out of the church. Fr. Wolfe saw them from the altar, and just as soon as Mass was over and before anyone got out of the church, ran around the outside of the church and of course, they ran away as soon as they saw him. The boys who speared Alfred are looked upon as heroes in the village, and I suppose some more wanted to emulate their example.

"The next morning, Mass was said, with soldiers on guard around the church and we have had guards here ever since, to keep outsiders from coming into the compound.

"Alfred died early this morning (December 15th), and this means much more serious trouble, because the Tukuran will avenge his death if they all lose their lives doing it. Constabulary soldiers from various other places have been brought in to supplement the force usually here and Bontoc is alive with them. They have outposts on the mountains, where they can watch the people of various villages.

WOULD TAKE DEAD MAN'S HEAD

"Alfred's body was taken to Tukuran immediately. They did not dare to try to bring the body to the church and they could not bury him in Bontoc, because the Bontocs would dig up the grave and take his head. I am glad to say that he made his Communion yesterday morning and was anointed this morning; Fr. Wolfe was called at 5 o'clock to the hospital and he died between 6 and 7 o'clock. I neglected to say, in regard to the Tukuran boy, that Fr. Wolfe, with two guards, took him to Tukuran a few days ago; his life was in danger here certainly. He intends to take him down to Easter School if things ever quiet down enough so that he can get away for a couple of days. I have one little Tukuran girl here and have some anxiety about her. Word was sent down from constabulary headquarters this morning, requesting us not to allow any of the children to go outside the compound today, and of course we haven't."

British Group Seeks "Dogmatic Agreement"

—Continued from page 211—

Edmund, King and Martyr. When the scheme was first made known, these societies conferred under the chairmanship of Lord Esher, who is chairman of the Society for the Protection of Ancient Buildings, and he led a deputation of protest to the Bishop of London's Commission.

The conference has now decided to submit a petition to the City Corporation asking them to take action to prevent the demolition of All Hallows.

Those who are zealous for the old London churches hold that All Hallows, which was re-built by Wren after the Great Fire, is specially worthy of preservation because of its long history, its architecture, and the richly carved woodwork of its interior.

BISHOP URGES MONASTIC LIFE

Dr. Blunt (Bishop of Bradford), in a letter to the *Church Times*, calls attention to the importance of fostering vocations to the religious life among young people. There is a vast amount of ignorance among Church people, and indeed, Catholics, concerning community life; and, as the Bishop suggests, it might properly be regarded as part of the duty of the parish priest to equip himself with the knowledge to enable him both to deal sympathetically with enquirers and to impart simple teaching in public concerning the ideals and work of religious communities. It is a misfortune that community life in the English Church continues to lack full episcopal supervision. Convocation has been making cautious approaches to the subject, and, with a regularizing of the position of communities in the general structure and economy of the Church, the revival of religious life should be on the way to gaining new vigor and usefulness. The Bishop's words are timely, for with the discovery of vocations the ideals will receive increasing fulfilment.

NEW BISHOP OF WELLINGTON

The Archdeacon of Warwick, the Ven. H. St. Barbe Holland, has accepted nomination to the bishopric of Wellington, New Zealand, on the invitation of the synod of the diocese.

The vacancy is caused by the resignation of Dr. Spratt, who has occupied the see for nearly 25 years and has spent 50 years in New Zealand.

The Bishop-designate, who is 53 years of age, has been archdeacon of Warwick and rector of Hampton Lucy from 1929. He was for five years vicar of St. Luke's, Newcastle-on-Tyne, and afterwards did organizing work for the C.M.S. before becoming a canon, sub-dean, and vicar of Coventry Cathedral until 1929.

DR. BICKERSTETH RESIGNS

Dr. Samuel Bickersteth, residentiary canon of Canterbury Cathedral, is resigning his canonry, to which he was nominated in 1916, when after 11 years he vacated the vicarage of Leeds owing to ill health.

Dr. Bickersteth succeeded the late Dr. A. J. Mason as Cathedral Librarian in 1924. His resignation will take effect in June.

Plan Navy Service at Washington

WASHINGTON, D. C.—On February 16th the annual patriotic service for the Society of Sponsors of the United States Navy will be held in the Washington Cathedral.

HARPER BOOKS for the LENTEN SEASON

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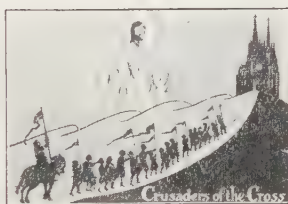
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† Necrology †

"May they rest in peace, and may
light perpetual shine upon them."

JAMES WINSLOW CLARKE, PRIEST

UTICA, N. Y.—The Rev. James Winslow Clarke, retired priest of the diocese of Central New York, died at a nursing home in Utica, January 25, 1936.

Born at Oxford, N. Y., November 7, 1869, he was educated at the Oxford Academy, St. Stephen's College, and Hobart, and graduated from the Berkeley Divinity School in 1896. He was ordained deacon in 1896 and priest in 1897, by Bishop Huntington.

The Rev. Mr. Clarke was assistant at Trinity Church, Utica, with charge of the parish missions of St. Paul's, Deerfield, and St. Andrew's Church, Utica. He became rector of St. Andrew's when it was made a parish, and resigned in 1911 after 15 years service.

From 1913 to 1917 Mr. Clarke was rector of the Church of the Ascension at Highland Park, Richmond, Va. In 1918 he returned to the diocese of Central New York, being rector of Emmanuel Church, Norwich, from 1918 to 1919, and Grace Church, Waterville, from 1920 to 1931, when he retired on account of failing health.

During his residence in this diocese Mr. Clarke served as chaplain of the House of the Good Shepherd, the Church home for homeless and destitute children.

Bishop Coley, Suffragan of Central New York, assisted by the Robert J. Parker, read the burial office in Utica, and a requiem was celebrated in St. Paul's Church, Oxford, on January 28th by the Rev. H. Curtis Whedon, rector of the parish, assisted by the Rev. A. A. Bresee, D.D., and the Rev. Lloyd Charters. Burial was at Oxford.

GEORGE L. CROCKET, PRIEST

NACOGDOCHES, TEX.—The Rev. George Louis Crocket, retired priest of the diocese of Texas, died in Nacogdoches on January 4th. The Rev. Mr. Crocket was a pioneer worker of the diocese of Texas. He received the degree of Bachelor of Letters from the University of the South in 1886 and was ordained a deacon in 1887 and priest in 1888 by Bishop Gregg. He served as rector of Christ Church, St. Augustine, from 1887 to 1926, and priest-in-charge of Christ Church, Nacogdoches from 1926 to his retirement on pension in 1929.

He was a deputy to the General Convention in 1895, 1898, 1907, and 1910. Since 1929 he had resided in Nacogdoches.

GEORGE STANLEY FISKE, PRIEST

BOSTON—The Rev. George Stanley Fiske, minister in charge of St. Andrew's Church, Orient Heights, East Boston, died in his 69th year at the Peter Bent Brigham Hospital January 18th. He had been connected with this mission for the past 35 years and was known throughout the national Church for his benevolences.

George Stanley Fiske was born in Paris, France, May 19, 1867, the son of George Jenkes and Frances Lathrop Beebe Fiske. He received the degree of Bachelor of Arts from Harvard in 1891, and that of Bachelor of Laws in 1895. After graduating from the Episcopal Theological School at Cambridge in 1898, he was ordained to the diaconate in the same year, and to the priesthood in 1902 by Bishop Lawrence. He immediately became associated with the work of St. John's Church, East Boston, of which St. Andrew's was a mission. He made his home at 121 Commonwealth avenue.

Funeral services for the Rev. Mr. Fiske were conducted on January 22d in St. Andrew's Church by Bishop Lawrence, retired, Bishop Sherrill of Massachusetts, and Bishop Babcock, Suffragan of Massachusetts. A large body of the clergy of the diocese attended. The Rev. Mr. Fiske was unmarried and is survived by one sister, Mrs. Esther Fiske Hammond of Santa Barbara, Calif., and several nieces.

Bishop Babcock, in writing of the late Mr. Fiske in the daily press said, "In all my long ministry I have known but one other man who, with a sufficiency of this world's goods, dedicated himself wholly to but one object—the ministry of Christ where there was greatest need, and no earthly reward to be looked for but gratitude and friendship."

WEBSTER HAKES, PRIEST

DAVENPORT, IA.—The Rev. Webster Hakes, retired priest of the diocese of Iowa, died in Davenport, January 29th. Fr. Hakes, resident of Muscatine, Ia., was stricken while on his way to conduct the funeral of his eldest son and was removed to St. Luke's Hospital, Davenport.

He was born in Norwich, Conn., March 20, 1858, graduated from Yale University in 1881 and from Western Theological Seminary in 1899. He was ordained deacon and priest in 1899 by Bishop McLaren of Chicago, becoming rector of St. Andrew's Church, Peoria, Ill., the same year. In 1905 he became rector of St. Andrew's Church, Chariton, Ia., and in 1911 rector of Trinity Church, Muscatine. He resigned the latter charge upon his retirement in 1929.

Fr. Hakes was deputy to the General Conventions of 1901 and 1904, a member of the standing committee of the diocese of Iowa from 1911 to 1920, and registrar of the diocese during the same period.

Fr. Hakes married Miss Maude M. Crampton, Rock Island, Ill., in 1884. He is survived by his widow, a son Clifford, residing in Muscatine, and a daughter, Mrs. Lee P. Loomis, residing in Mason City, Ia.

The funeral was held in Trinity Church, Muscatine, February 1st, at 9:30 A.M.: Bishop Longley of Iowa celebrating the Requiem Eucharist and officiating at the committal in Greenwood Cemetery, Muscatine.

EDWIN J. SKINNER, PRIEST

DENVER, COLO.—The Rev. Edwin James Skinner, retired priest of the diocese of Colorado, died in Denver, January 13th. Funeral services were conducted by Bishop Johnson of Colorado at the Church of the Ascension, Denver, on January 15th.

Six of the clergy of the city of Denver acted as pall-bearers.

Fr. Skinner was born in Newton, Mass., in 1860, the son of James Skinner and Mary Clemens Fisher Skinner. He attended the University of the South and the University of Denver, and was ordained deacon in 1910, and priest the next year by Bishop Olmstead. The first 10 years of his ministry were spent in missionary work in several of the small towns of Colorado. From 1919 until 1928 he was assistant at Ascension Church, Denver, following which he devoted his time to hospital and poor farm work in Denver. In 1931 he organized St. Bartholomew's Mission at the Denver poor farm where he was greatly loved by the people to whom he ministered, many of whom he had brought into the Church. He had undergone a serious operation earlier in the winter, but happily he was able to be out for several weeks, and conducted Christmas services at the Denver farm before his final illness. He is survived by his wife.

G. HENDREE HARRISON, PRIEST

PENSACOLA, FLA.—The Rev. Dr. G. Hendree Harrison, rector of Christ Church, Pensacola, died on January 28th after an illness of several months. Bishop Juhan of Florida conducted funeral services in the parish church at 11 o'clock on the following day, the service being participated in by several clergy resident in the city and Chaplain J. E. Kinney, U. S. A., of the Pensacola army station at Fort Barancas. Burial was in Griffin, Ga., on the following day, the former home of Dr. Harrison and his wife.

Few clergymen have ever made so marked an impression on the community life of Pensacola as Dr. Harrison has done. The 15 years of his ministry in Christ Church and in the city at large have been years of consecrated and effective service, not only to his own flock but to many outside his own congregation. His sense of civic responsibility related him directly to a number of local welfare organizations, and his work among the poor was wide in scope. The aged of the city loved him for his interest and attention to them, and he made his parish house a center of fellowship for the children. Dr. Harrison has been recognized throughout the diocese of Florida as having developed the most informed and active group of young people, in both Church school and Service League, within its confines. Noticeable in this connection was the group of sorrowing members of his Service League who served as pall-bearers at his last rites.

Dr. Harrison assumed charge of Christ Church parish in 1921. During his ministry in Florida he held many positions of responsibility; he served as one of the examining chaplains, member of the executive council, the executive board and finance committee, and chairman of the commission on Negro work. For many years he had served as a trustee of the University of the South and a number of times he had represented his diocese in General Convention.

The son of Laura and Zadok Daniel Harrison, Dr. Harrison was born in Atlanta, Ga., September 2, 1876. In 1895

he graduated from Georgia School of Technology with the degree of Bachelor of Science in mechanical engineering. In 1898 he entered the University of the South, and after taking a special course in the General Theological Seminary, he was graduated from the Theological Department of the University of the South in 1901. He later received an honorary Doctorate of Divinity from his Alma Mater.

His first charge after his ordination to the priesthood in 1902 was St. George's, Griffin, Ga. While here he married Miss Ethel Watt. In 1904 Dr. Harrison came to Florida as rector of Grace Church, Ocala; in 1907 he became rector of St. Mary's Church, Jacksonville. After leaving Jacksonville in 1915, he served con-

gregations in North Carolina, Kentucky, and Tennessee before returning to Florida and assuming charge of Christ Church, Pensacola, in 1921.

Dr. Harrison is survived by his widow who will shortly return to Georgia to make a home for her oldest son, Howard, who is with the Georgia Power Company of that city. Two other sons, Edward, a cadet aviator at the Naval Air Station in Pensacola, and Dan, a student at the University of the South, returned to their studies after the burial services.

MRS. ROBERT E. L. STRIDER

WHEELING, W. VA.—Eleanor Greer Strider, 46, wife of Bishop Strider, Coadjutor of West Virginia, died at her home

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in Wheeling, February 6th, of pneumonia. after a month's illness. Mrs. Strider had suffered from a heart ailment for the past year.

Mrs. Strider, a niece of the late Bishop Greer of New York, was born in Pasadena, Calif., 1889, a daughter of the late Jacob R. and Sidney List Gally Greer. Educated in private schools in Pasadena and Wheeling she completed her education at the Bristol School, Washington, D. C. She was married to Bishop Strider in 1921.

Mrs. Strider, a communicant of St. Matthew's Church, Wheeling, was identified with a number of Church and philanthropic organizations in which she took an active interest.

In addition to her husband, Bishop Strider, she is survived by three children, R. E. L. Strider, 2d, a first year student at Harvard University; and Sidney Greer and Barbara Reich Strider at home. A brother, Everett S. Greer of Zanesville, Ohio, also survives.

Funeral services were held in St. Matthew's Church, February 8th the Rev. J. H. A. Bomberger, rector, officiating. Burial was in Greenwood Cemetery, Wheeling.

MISS MARY L. HUNTINGTON

UTICA, N. Y.—Daughter of the first Bishop of the diocese of Central New York, and sister of the late Rev. Fr. Huntington, O.H.C., Mary Lincoln Huntington died in Northampton, Mass., on January 13th.

Born in Boston, November 15, 1861, Miss Huntington moved to Syracuse when her father, the Rev. Frederick Dan Huntington, was consecrated bishop.

She was for many years an active member of Calvary Church, Syracuse, until her removal two years ago to Northampton, to live with her sister, Mrs. A. L. Sessions.

Surviving are her sister, two nieces, Mrs. Paul Shipman Andrews of Syracuse, and Miss Catherine Huntington of Boston; seven nephews, Prof. H. B. Huntington of Providence, R. I.; Constant D. Huntington of London, Frederick D. Huntington, and Roger H. Sessions of New York, Dr. James L. Huntington of Boston, the Rev. M. P. Huntington of Red Hook, and John A. Sessions of Hadley, Mass.

Funeral services were held in Hadley, Mass., on January 14th.

MRS. G. SHERMAN RICHARDS

ATLANTIC CITY, N. J.—Mrs. Katherine Whilldin Richards, active in charitable work in Philadelphia and New York, died in the Atlantic City Hospital January 7th from complications following an operation.

Born in Philadelphia, she was the wife of John Whilldin, wool manufacturer of that city, until his death 10 years ago. She later married the Rev. Dr. G. Sherman Richards, former member of the staff of the Cathedral of St. John the Divine, New York, and former chaplain to Bishop Manning.

A brother, William R. Campbell, retired real estate dealer of Philadelphia, also survives.

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In ever grateful and loving remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into rest eternal, February 8, 1925.

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RETREATS

A DAY OF DEVOTION, February 22d, to be conducted by the Rev. J. Wilson Sutton, D.D., at Trinity Chapel, West 25th St., New York City. The day begins with Morning Prayer at 7:45 A.M., followed by a celebration of the Holy Communion. Addresses are given at 10, 11:30, and 2:30. Intercessions are offered at 12:30 and Evening Prayer is said at 4 o'clock.

A PARISH RETREAT FOR WOMEN will be held at Trinity Mission House, 211 Fulton St., New York City on Saturday, February 29th, beginning with Mass at 8 o'clock. The conductor will be the rector, the Rev. F. S. Fleming, D.D. Those wishing to make the retreat will kindly communicate with the SISTER-IN-CHARGE.

BOOKS RECEIVED

(Continued from page 191)

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:
Proceedings of the National Conference of Social Work at Montreal. \$3.00.

THE CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:
The Christ of the Dawn. By Arthur Ernest Whittle. \$1.50.
Jesus, the Great Teacher. By Samuel R. Ellis. \$1.50.

COKEBURY PRESS, Nashville, Tenn.:
God the Christlike. By James Robertson Cameron. \$2.00.
The Great Evangel. By Lynn Harold Hough. \$1.50.
Religion and the World of Tomorrow. By Various Authors. Edited by Fred B. Wyand. \$2.00.
The Resurrection and the Unknown Soldier. By Myron L. Pontius. \$1.00.
The Way, the Truth, and the Life. By Henry M. Edmonds. \$1.50.
Songs of the Slums. By Toyohiko Kagawa. Interpreted by Lois J. Erickson. Foreword by Sherwood Eddy. Illustrated by Julian Brazelton. \$1.00.

CONVICI-FRIEDE, New York City:
Eat, Drink and Be Wary. By F. J. Schlink. \$2.00.

COWARD-McCANN, INC., New York City:
Autobiography of Earth. By John Hodgson. Illustrated by Kenneth M. Adams. \$3.00.

THE DOLPHIN PRESS, Philadelphia, Pa.:
William McGarvey and the Open Pulpit. By Edward Hawks. Foreword by Cardinal Dougherty. \$2.00.

E. P. DUTTON & COMPANY, INC., New York City:
Heaven and Charing Cross. By Ronald A. Knox. \$1.25.

EDWIN S. GORHAM, INC., New York City:
An Introduction to the Episcopal Church. By Joseph Buchanan Bernardin. \$1.00.

GOTHAM HOUSE, New York City:
—and forever. By Esther Morgan McCullough. Decorations by M. V. \$2.50.

HARCOURT, BRACE, AND COMPANY, New York City:
Men and Brethren. By James Gould Cozzens. \$2.50.

HARPER & BROTHERS, New York City:
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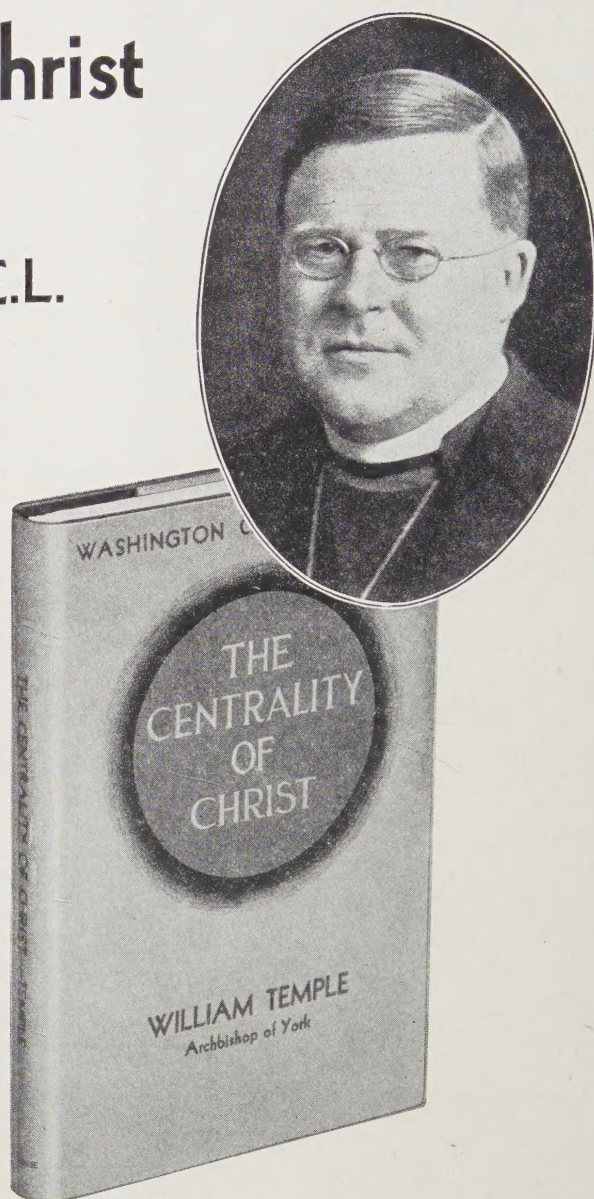
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